

NOV 20 1931

MISSIONS



MERRY CHRISTMAS

How to Make a Merry Christmas

YOUR COOPERATION NEEDED

MISSIONS has not been in the habit of making appeals of any kind to its subscribers. But the time has come when it is justified in placing its situation before you and asking you to help it meet an emergency which has been brought about by the general depression. This has put a financial pressure upon a very large number of people who have been MISSIONS' subscribers in the past.

The depression has hit us hard, since we have many subscribers among the women in our churches, whose ordinary revenue has been curtailed or cut off. The letters from our club managers show how regretfully their lists have been lessened under a real stress. The result last year was that we lost just about 5,000 subscribers, a serious reduction in income, while the expenses of production remained unchanged, since these are practically all fixed charges. This left us with an unforeseen and unexpected addition to our deficit as fixed in the budget.

We do not believe that our subscribers would like to see MISSIONS deteriorate or fail them. We can overcome the present stress if five thousand of them will send in a year's subscription as a Christmas gift to a friend.

Will you be one? Enclose One Dollar to MISSIONS, 152 Madison Avenue, New York, indicating the name for whom the subscription is intended, and we will do the rest.

QUESTION BOX

(Answers found in this issue)

1. How many Baptist churches in El Salvador?
2. Who is "the adored patriot" of Filipino children?
3. Who has been described as "a religious publisher of religious books"?
4. What church in Burma is called the mother of ten churches?
5. Where has a new type of religious literature recently appeared?
6. What "transcends all racial boundary lines"?
7. What mission field shows for the first time a church membership of over 100,000?
8. How many Royal Ambassador chapters to date?
9. Who is described as having "lived held under the trees in the village center"?
10. Where was a communion service held under the trees in the village center?
11. "A new spirit must be created within the nations and between the nations." Who said this?
12. Where is no celebration complete without fire-works?
13. Who has been "a wonderful example of witnessing for Christ"?
14. On what field is milk used in the diet by Christian families only?
15. Who is Chao-Kwang-Wu?
16. What has given the Karens "a new world horizon"?
17. What is one way winners of this contest can render real missionary service?
18. Who is said to be both a foreign and a home missionary?

PRIZES FOR 1931

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *Missions*. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1932, to receive credit.

This contest is open only to subscribers.

A Special Word to Subscribers

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VOL. 22

MISSIONS

NO. 11

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

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Above: CHRISTMAS IN A JAPANESE KINDERGARTEN IN JAPAN

CHRISTMAS TRANSCENDS ALL RACIAL BOUNDARY LINES

Below: CHRISTMAS IN A NEGRO FIRESIDE SCHOOL IN TENNESSEE



MISSIONS

VOLUME 22

DECEMBER, 1931

NUMBER 11

What of Christmas This Year?

CHRISTMAS is the holiday of joy and gladness. "Merry Christmas" is the wish universally spoken by English-speaking peoples on the morning which is hailed with special delight by the little folk and youth of Anglo-Saxondom, while the same idea in varied tongues and the same gladness of heart are found wherever Christianity has made the story of the Christ-child known. Together with this idea of "joy to the world, the Lord is come," has been indissolubly linked the idea and custom of Christmas gifts—a custom reaching back to Bethlehem and the enthralling story of the Magi who followed the star to the little King's court and made their obeisance and gifts.

Christmas gladness and Christmas giving—immemorial features of Christendom's observance of the day across the centuries! Why call attention to so trite a fact at this particular period?

Precisely because it is a particular period. It is doubtful indeed whether at any other Christmas observance since the first, a like condition has existed among men. Unemployment on a gigantic scale has at last been recognized for the terrible, paralyzing, deadening thing it is. When millions of men of self-respect and proper pride, find themselves thrown out of their positions; men who do not want charity or dole but work, and cannot get work to feed their dependent families, then hunger becomes something that demands the sharing cooperation of all. This unprecedented condition, which obtains in varying degrees in nearly all the countries of Europe and Asia, and to an extent scarcely believable in our own, makes this a Christmas to be observed under conditions that might easily become gloomy and depressing.

Which is exactly the reason why we are pressing the matter on your attention now as one in which you have a personal concern and obligation. We hope you will approve the following suggestions and help to carry them out.

First, that this Christmas be made one of the

brightest, happiest, cheeriest and most memorable in the homes. We must not forget that this is the children's right. Where there are little folk in the home, no matter how disheartening the situation, the parents are in duty bound to create a happy atmosphere; and where the parents are among the unemployed and so unable to keep up the family customs they should have no false pride about letting childless friends help to make simple celebration possible. Here, too, is a beautiful field for helpfulness open to the women in the churches, organized and individually—namely, to discover the families of the unemployed having children and see to it that they are taken into a fellowship of friendship primarily for the children's sake. This home gladdening should entail little money cost compared with the happiness conferred by the thoughtful and sympathetic comradeship, the proof of such living Christianity.

Second, that everything possible in our churches and Sunday schools should be done to make this Christmas unusually "merry." Surround the children in church and school with Christmas cheer. Make this a Christmas for pageants and class programs. Above all, have a wonderful Christmas tree in which church and Sunday school and all the church organizations shall be thoroughly interested and represented. This tree may be made the means of seeing to it that no child in the families of the unemployed or needy should go without a present. practical, pleasing but inexpensive. It is the thoughtfulness of it and the happiness of the occasion that counts. Baraca and other classes could through this medium look after their members, and the same is true of the Guild and Crusaders. In this way Christmas in this year of general anxiety and genuine distress could be made the occasion of a sharing and loving ministry that would prove of untold good and cheer to young and old.

Moreover, it would give the outside world irrefutable evidence that Christ has come and is living in His disciples.

Bringing Christmas Joy To All The World

Graphic Descriptions of Christmas Celebrations in Various Lands Showing How Baptist Missionaries Observe the Day of Glad Tidings

COMPILED BY WILLIAM B. LIPPARD



MISSIONS presents in the following pages its annual review of Christmas celebrations and festivities on the mission fields of Northern Baptists. Most of the reports from which the descriptive sketches have been taken were received last winter. Nevertheless, they have lost none of their news value and have purposely been held over for this Christmas issue. With so much material of interest, the process of elimination has not been easy. The compilation has been made solely with the purpose of presenting a general survey of how Christmas was observed on various fields in different parts of the world. Although a strain of similarity runs through all the accounts, since children are children everywhere and react in similar enthusiastic fashion to the receipt of gifts and likewise enjoy the same carols, the same Christmas pageantry, and the eternal story of the Saviour who lay in a manger in Bethlehem, yet there is a uniqueness in each which gives freshness to the narrative as a whole and indicates again how Christmas is universal in its appeal and its heart interest.

There is also a peculiar timeliness this year in publishing these reports of Christmas celebrations a year ago. Today the world depression rests like a crushing burden on humanity everywhere. Perhaps this world survey of how Christmas joy was brought to multitudes of people in so many areas throughout the world may help us all in appreciating more than ever the real meaning of Christmas.

Christmas Amid Rumors of Danger

BY S. V. HOLLINGWORTH OF BURMA

AFTER the Christmas service we first heard rumors of an uprising which had started the night before, not far from Thonze. The native people were all very much excited, and we could not tell just which of their numerous reports were reliable. When we arrived home we found the people

greatly alarmed, and that night all the men who owned guns were called out to patrol the town.

The next morning (December 24) we went to Oklan for a Christmas service. Our mission school there had no concert this year, but had planned a preaching service and gifts for the children. Instead of the schoolroom being filled, there was only a small group there, for many of the people were afraid to go out even in broad daylight. That afternoon we learned something more definite about the trouble. A small group of Burmans in this district want Home Rule, and were aiming their attacks against the English and those in Government service. They first attacked the Thugyis (headmen) of the villages, demanded their guns and ammunition and killed them if the guns were not turned over. They forced many who were not in sympathy with the movement to join them. Every recruit was tattooed with a number, and with the insignia of his company. They were also given injections of some so-called bullet-proof medicine, which they believed would make them proof against gunshot wounds.

Conditions rapidly grew worse. The forces increased in number and daring. That very day before Christmas they burned and looted several villages and murdered an English forest officer. Government soon took matters in hand, and sent troops into our District. A small detachment ventured into the neighborhood of the place where the officer had been murdered, found his body, and brought it back to Tharrawaddy for burial. Rev. J. T. Latta had charge of the funeral service.

On Christmas morning we were compelled to cancel the remaining Christmas services, which we had planned for the remainder of the week, in five different places. New Year's Eve all were ordered to take cots and bedding and sleep in the old Tharrawaddy courthouse. That was a quiet, peaceful night, however, and all were thankful that there was no need for the troops to be called into action.

So this last Christmas in Thonze was not as we had planned it, but we hope that this time of turmoil and unrest will eventually result in a greater opportunity to give the Gospel story to these people who so much need it.

Christmas Trees Among the Indians

BY CLARA OLDS AND MALVINA JOHNSON

BACKBONE, Plays, White Arm and Spotted Horse brought from the high hills across the Little Horn River a beautiful, tall fir tree which was placed outside near the entrance to the Chivers Memorial and decorated with colored electric lights—a sight to cheer passengers and train crews on the passing Burlington trains, automobile tourists on the Federal highway, and to spread Christmas brightness to the little town of Lodge Grass across the tracks.

On Sunday night preceding Christmas a different sort of tree was the center of interest. It was a buffalo berry tree coated with white paint and hung with tinsel until it gleamed and glistened in the light. The Indian people gathered in the big Council Lodge (community room) before this tree to do honor to the King by bringing their gifts. A short program preceded the presentation of gifts; recitations and songs by the little folks, Christmas hymns by the robed Indian girls' choir and a reading by one of the older Indians. As their names were called the people brought their envelopes to the front to be tied to the White Tree until it took on an added glory from the material gifts hanging there. The results of this second venture with the White Tree were very heartening and constituted

one of the finest achievements in all of the Christmas activities.

On Christmas eve, the scene was changed again. Two small trees, one on each end of the stage platform, bravely held up colored lights and decorations, and between them were piled the gifts, sent in by the friends of the work among the Crows and without whom the Crows could have no Christmas tree. Then came the distribution of the gifts, the adoption of dolls by little Indian mothers, the glad receiving of toys by the little Indian boys, and the hearts of all, both young and old, made happy by some gift from the tree and by a sack of candy and apples. The scene ended with the two trees standing alone on the platform, but most of the Indians were experiencing an enlargement of the heart.

The Christmas activities were brought to a close on Christmas night by the presentation of the Christmas story in pageant. Those who witnessed the really striking portrayal of the scenes had only one criticism, "it was too short." Our beauty-loving people would have liked to gaze longer upon the living pictures centering around Christ's birth which impressed both old and young far better than any sermon message. For the final scene the audience sat spellbound, even the babies were quiet, as every one gazed up at the climax of the pageant with Joseph and Mary near the manger and the others gathered adoringly around. We are certain that no woman more beautiful or more worthy of the role has ever taken the part of the Madonna since the first Christmas than Agnes Yellow Tail. John Spies On The Enemy First took the part of Joseph.



CHRISTMAS TABLEUX STAGED BY AMERICAN INDIANS AT FALLON, NEVADA

Christmas Feasts at Banza Manteke

BY JOHN E. GEIL OF BELGIAN CONGO

INSTEAD of remembering friends at home and elsewhere with cards and gifts we spent our time and energy in trying to impart some of the Christmas joy into the hearts and lives of the 300 natives whom we have in residence on the station. Instead of going to the hilltop and spending Christmas day with friends there, as we were urged to do, we spent a busy day here. We began our celebration with a feast for the school children. A couple of days before Christmas a number of natives were sent out in different directions with guns in search of meat which is one of the essentials of a Congo feast. One of them succeeded in killing three buffaloes, which provided a sufficient supply of meat. So the feast consisted of buffalo meat, rice, palm oil, beans, peas, peanuts and popcorn, the latter serving as dessert. Improvised tables and benches were set up for the occasion and became the center of attraction of the entire group of boys and girls who impatiently waited the time when they could sit down and eat. They certainly did eat. When all signs of hunger had disappeared presents were given to each boy and girl, consisting of belts, knives, harps, beads, towels and wash cloths.

In the evening we had brought before us in recitation, pantomime and song the story of the first Christmas. Despite the fact that our time for preparation was limited the program was even a greater success than we had dared to hope. The people, who are natural born actors, took great interest in this presentation which was given with dignity and effect. The assembly room in our school building was too small and so we met under the open sky in an enclosure of palm branches using the veranda in front of the little house in which Miss Anderson lives for our platform. For lighting purposes we used an oil lantern which we have for showing stereopticon pictures. We hope to have another pageant at Easter when most of the 45 boys and girls in the inquirers' class will probably be baptized.



CHRISTMAS DINNER AT BANZA MANTEKE

The following evening was given over to the story of "The Other Wise Man," which was illustrated with stereopticon slides. Many were greatly interested in this story and there has since been a great demand for it in the native language. On Sunday we had an innovation in the way of a special thank offering. More than 200 francs were given and designated for work in Congo. Not an insignificant sum to be given by school children without income. We hope to make more of this feature hereafter.



ALTHOUGH NO REPORT APPEARS IN THIS SURVEY, CHRISTMAS COMES ALSO TO ALASKA, AS EVIDENCED BY THIS WAGON LOAD OF GIFTS BEING TAKEN TO THE KODIAK ORPHANAGE

Christmas Journeys in Nicaragua

BY NORA A. CONGDON

VACATIONS started the 24th of December and that evening the Christmas program was given in Managua. It ended at about eleven o'clock and shortly after a group consisting of our Managua choir started out in ox-carts for Tipitapa, one of our outstations, where they arrived in the early morning. The day was spent in practicing and decorating the house where they were to hold the services. That night, after presenting a two and a half hour program to a full house, the party again set out in ox-carts to make the return trip to Managua. Arriving before breakfast they had time to dress and pack their over-night cases, then catch the 10:30 train for Leon. The three and a half hour trip, riding second class, was not as uncomfortable as it might sound, for a group of 30 young people is never very dull. Miss Blackmore, with a number of believers, was at the station and conducted us to her home. During the afternoon I found a bed in a back room and managed to get a nap in spite of the piano.

In the evening a beautiful service was presented to a packed house. The program, including several numbers by the choir and an impressive sermon by the pastor from Managua, was followed by baptisms.

That night the girls had cots in Miss Blackmore's home and the men, with 30 others who had come in from a country town, occupied the church benches or strung their hammocks in the corridor. At 7:30 the next morning the same happy group joined in prayer around the breakfast table. As the train did not leave until 10:30 the young people went down to the cathedral, which dates back several centuries, and explored it from top to bottom, with the exception of the underground passages. Ascending by a narrow, dark, dirty stone stairway we came out on the roof, whose cracks and corners we also investigated. This position afforded us a marvelous view of the distant mountains and of the city of Leon, the largest in Nicaragua, studded here and there by the parapets of more than 20 churches.

On the homeward train journey to Managua we kept ourselves awake by singing gospel songs, which a priest, who was riding in the same car with us, did not particularly enjoy. We arrived home tired but happy. After we had left Leon, an old French lady, living next door to Miss Blackmore, said that she had never seen a group so well behaved, so courteous, well mannered and genuinely happy. Progress in character-building and in teaching Christian principles may seem slow, but its effects are sure to manifest themselves when the occasion arises.



CHRISTMAS PAGEANT IN THE JAPANESE CHURCH AT
SACRAMENTO, CALIFORNIA

Christmas Contrasts in Oklahoma

BY W. A. WILKIN

THE 27th Christmas at Wichita Baptist Mission, Onadarko, Oklahoma, was a very different affair from the first celebration 26 years before.

Then these Indians were living in groups and villages, dwelling in tents, tepees, and grass houses. In the homes were much filth and disease. Now each family lives in a good house of its own with many modern conveniences. There are also barns, tools

and stock—in fact, everything needful for the father to make a good living for himself and his family.

Then tuberculosis was raging and trichoma well-nigh universal. Now there is rarely a death from the first, and the second is practically wiped out.

Then only a handful of the old people were professing Christians. The boys and girls were made to feel there was no place for them in the church. Now many have been converted and have united with the church. They constitute the strength of the church and are the parents of the children who are growing up today.

Then the missionary put up the tree, apportioned and arranged all the gifts which came from the Northern States; provided, cooked and served the Christmas dinner. Last year the service was held in the new Community House which had been built entirely by the Mission Church. Indian hands, unsupervised, brought the tree, placed and decorated it, assembled the gifts and provided the program, orchestra selections being included. Every word of the program could be heard distinctly in every part of the room. And such well-behaved, well-dressed children! It was an inspiration to look into the nice clean, intelligent faces of the audience. They had come from well-kept homes. They provided the gifts—Indians love to give—and the dinner. All was the work of their thought and hands.

Surely the Gospel and Christian training have wrought wonderful changes among these Indians during the last quarter of a century!

Christmas Gifts Appreciated

BY MARGARITA MORAN OF INDIA

WE begin long ahead to receive boxes and to prepare gifts and programs for Christmas "meetings" because we usually hold many celebrations. On account of the heavy rains this year the roads to many of the villages were impassable and



CHRISTMAS AT RAYMOND CHAPEL, CHICAGO

for the first time we were disappointed in not being able to attend the Christmas gatherings which our teachers held in the villages. At the W. W. G. meeting our Children's Crusade met with us and gave a "dialogue" on one of Miss Applegarth's stories. The older girls presented their own simple dramatization of "The Other Wise Man," by Van Dyke. All joined heartily in offering their "White Gifts" wrapped up and placed on the platform where a great pile of them were dedicated to God and handed over to the Indian teachers to distribute among the poor. At the Christmas Bible Reading in English our subject was "The Great Shepherd Idea" as traced through the Bible. The Indian guests who attended were invited to partake with us of a light supper which they greatly enjoyed. The main Christmas party was held in front of the big tree in our Assembly Hall, where teachers, students, workers, servants and their families opened their gifts, laughed, played games and rejoiced together in true Christmas spirit.

The annual gathering of the children from the 13 outside Sunday schools conducted by the teachers and students was a real evangelistic meeting! These Hindu, Mohammedan and Christian children listened to the Christmas Story, sang together the Christmas carols and recited in unison Luke 2:11. Oh, the possibilities that may be latent in these 238 children enrolled in our Sunday schools! How we do thank our generous friends in U. S. A. for helping us to provide useful and attractive gifts for young and old

among our Indian Christians. There has never been such a year for White Cross Boxes and we thank every one who has had a share in sending them.

With Christ No East or West

BY STELLA RELYEA OF EAST CHINA

FOR the first time in the history of education in China the Board of Education ordered all schools to close for their winter vacation December 23rd instead of at Chinese New Year time a month later. So our two schools had a Christmas entertainment in the church. The church seats 600 when crowded. There are over 400 in the two schools, and quite a number of guests. The girls' school had a beautiful pageant entitled "The Birth of Christ and what it meant to the world." The story was told impressively in song and in action. Not a boy or a girl went home without understanding a little better the meaning of Christmas.

Then early on Christmas morning the nurses from the hospital were out singing Christmas carols. They came marching in carrying a bright red lantern, all dressed in their long white uniforms, singing "While Shepherds watched their flocks by night." First they sang at the school entrance and then they came up



THE PURE LIGHT KINDERGARTEN ORCHESTRA OF TOKYO PRACTISING FOR CHRISTMAS

the steps to my large front porch singing. The stars were shining, the air was clear and all was quiet. In all this great section of China it was the only little band of Christians that knew how to sing from the heart, "Joy to the world, the Lord has come." As I watched them marching out caroling to the Christ of the Manger, I looked up to the starry heavens in gratitude and praise that I had been privileged to lead quite a number of these young people to know Jesus as their Saviour, and the Saviour of the world.

At ten o'clock Christmas morning we had a fine Christmas service in the church. More carols, a fine sermon, and a red parcel of sweets for every child,

and there were a goodly number of them. In the evening at six o'clock we all had Christmas supper together, the entire membership of the church and all the children; fifteen tables, ten at a table. Just like one great family.

And so ended Christmas. Never have we as a church and as co-workers been drawn closer together, and it was around the Christ of the Manger. "With Christ there is no East or West" and we proved it a fact. We are again apprehensive as the Communists all over the country are waiting for an opportunity to order a general uprising. Nevertheless, the work goes on quietly and progress is being made.

Christmas Everywhere

Brief extracts from missionary correspondence from eight different mission fields.

Not Enough Gifts

THE children decorated the school room with bright chains and colored paper. They brought in a mango tree and put on it fruit such as it had never before known—balls, dolls, mouth organs, books, tinsel and even jackets for the poor children. The chapel room, which is also the school room, is small, and it was filled to overflowing. The doors and windows were all crowded. The children did their parts beautifully. They were so clean, dressed in their best with bright shining faces. The only sad part about the whole evening was that we did not have enough sweets bags for everyone. Two hundred were prepared and these did not nearly go around. There must have been three hundred there at least. One fine Christian woman whose parents are strong Buddhists and who has endured much persecution told of her experience of Christ. He has meant very much to her. The crowd listened very attentively. The people of this section of Mandalay are very much on my heart. They are poor, very poor. Many of the children go about without a stitch of clothing. Their hair is uncombed, and their little bodies covered with itch very frequently. There must have been children like these in the crowds among whom Christ went and worked and He had compassion on them. We need more, more of His compassion.—*Marion Reifsneider, Mandalay, Burma.*

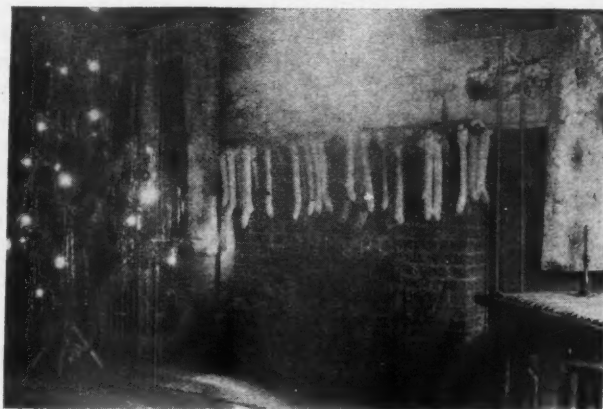
Christmas Babies in Assam

OUR Christmas celebration was happy, but we were quite busy. This is the third Christmas to be celebrated by the birth of a baby—third in succession. We used the little red tarletan stockings for the children and put a bit of candy, an orange and a toy in them for each one. Most of them appreciated the orange as much as the toy. One little girl of about six who is blind, however, was roused out of her apathy by the gift of a mouth organ. When it was put in her hands and she was told to blow through it and it would play for her, she tried it. The most pathetic, almost hysterical little smile came over her face, and her face lighted up so. She tried it again, and

since then it has been with her constantly. She takes it to bed with her and has it always within reach even when eating. Nothing had seemed to secure much response from her before that.—*Dorothy J. Kinney, Gauhati, Assam.*

Waiting in Vain for a Christmas Basket

AS usual, Christmas was a very happy and busy time at the Christian Center in Denver, Colorado. The good people of our churches made it possible for us to bring much joy to many hearts. On Christmas Eve we had heard of one family where there were seven children who had received no gifts. Christmas morning we went to see them and found that the mother had gone to look for us, but as we took different streets we missed each other. We learned that they had sat up until almost midnight waiting for a Christmas basket which never came. So the father borrowed two dollars and purchased something for the children to eat. As we walked along the younger boy, about ten years old, said, "We didn't have much of a Christmas at our house, but I am happy. I am not sick."—*Beulah Hume, Denver, Colorado.*



THE NIGHT BEFORE CHRISTMAS IN A CHRISTIAN CENTER

The Only Gifts They Received

OF course we are still talking about Christmas and the happy times we had together around our big and beautifully decorated tree, which every one had a share in trimming. Our Sunday night Young People's meeting was splendid; seventy of us sat around the tree and enjoyed a Christmas story, Italian Christmas reading, and special music, both vocal and instrumental. Our house is so small and our children so numerous that it was impossible to have one big party for them, so the boys were invited to come Tuesday afternoon and on Wednesday afternoon the girls came. We had many more girls than chairs, but the party went on just the same. Because so many of our Italian fathers are out of work, we found in many cases the only gifts the children had were those they had received at the Community House. Two of our junior girls who had received square silk scarfs from the House as gifts, told me with beaming faces the day after Christmas how glad they were that they had been given scarfs, for otherwise they would have had nothing to give to their fathers.—*F. Dorothy Cotey, Brooklyn, New York.*

A California Christmas Snowball

I SUPPOSE you think that we never see snowballs in California. Well, at any rate, a huge snowball came to our first Christmas party at the Baptist Christian Center in Los Angeles. It was a most interesting-looking snowball several feet in diameter with many alluring threads running over it. After the games were played, carols sung and refreshments served, each girl was allowed to pull a string. Following one of these curious threads down to a snug place under the cotton, a little gift was found. This proved to be much fun and a most unique Christmas party for California. At two o'clock a W. W. G. group from Inglewood came and gave a good program of song, stories and poems, all emphasizing the real meaning of Christmas, after which refreshments were served and more gifts were presented.—*Thelma Cushing, Los Angeles, California.*

Going Home for Christmas

TERESA, one of our student nurses, wished to spend the Christmas week with her parents and brothers and sisters who lived in the interior, a day's journey from here. She took the little slowly-moving train for a two and a half hours' ride; then off the train onto a loaded truck (people, produce, chickens, etc.), over the rough road for another two hours. When she left the truck she walked more than ten miles over a carabao trail crossing many unbridged streams, climbing up and down hills following the winding narrow path in company with a ten-year-old lad who came to meet her that she might not have to take this long journey alone. Much rain had fallen the past few days and the road was very muddy and slippery and they carried her belongings in a handleless basket, and also a precious bundle of Sunday school papers and scrap books (sent to the hospital by the children of the homeland Sunday schools) so that Teresa might read them to the children and tell them the Christmas story of the Birth of Jesus.

A happy week was spent at home and then she started back. More rain had fallen, more mud in the path, the streams had swollen and the road too bad for the truck to pass—so the journey back too, nearly two days and many more miles to walk. Teresa has been in charge of a little

seaside Sunday school near the hospital every Sunday during the two years of her training, gathering from 25 to 45 children together and never tiring of telling these little ones the Gospel story and trying to lead them in the Jesus way. Some of these children come all the way to the hospital to meet her each Sunday to make sure she is coming to them. Teresa is also interesting other students to join her in this blessed work for the Master. I went with them to their Christmas program of recitations and songs arranged for by Teresa and assisted by one of the other student nurses, and we gave each little child a toy, or doll or scrapbook from the packages which had come from the homeland churches. I wish you could have seen the look of joy and thanksgiving on these little faces as they went away home with their "Christmas" under their arms.—*Hazel Mann, Iloilo, Philippine Islands.*

Christmas in a Hospital

CHRISTMAS found me at Kityang, 35 miles or so up the river from here. Miss Bohn, with a fine Chinese nurse as an assistant and right-hand helper, has been holding the fort alone for over two years, with no doctor of any kind. She has kept a dispensary and done what she could for the sick. Two days before Christmas she sent me an urgent call and I went, leaving the hospital here in the care of the nurses and internes, to find this Chinese nurse desperately ill with septicemia. I not only acted as doctor, but also turned to and helped Miss Bohn nurse the girl. Christmas eve I went on duty about ten o'clock and stayed on until eight the next morning.

It was quite cold, and chill, though to some of you at home it would no doubt seem warm, as the thermometer was probably not below 45 degrees above zero. However, the humidity makes it seem much colder. When I did not have to be busy waiting on the sick girl, I wrapped a blanket around me to keep warm. About eleven o'clock that night I heard singing and soon recognized the tunes of some of the Christmas hymns—the Catholic church and school, which is not far from the hospital there, was singing midnight mass. They did exceedingly well with their music, and kept it up for more than an hour. Firecrackers also popped every now and then, for no celebration is complete in China without firecrackers, and even Christmas does not escape the noise. Later in the morning our own mission school children sang carols, beginning about four o'clock and continuing in various groups until daylight. The sick girl heard them and was quieted by the music.—*Velva Brown, Swatow, South China.*

A Christmas Picnic in El Salvador

ON December 26, the Baptist Young People of Santa Ana took their Christmas program to Ayutica, where it was enjoyed by a large group in the open-air meeting place. The stage was very small, and the baby organ had lost one pedal, but what are such minor defects? Nothing at all, and even crowded buses and a late return didn't bother anyone, not even the three babies who went, and who apparently enjoyed crossing the river on a log as well as the rest of the crowd. Such a trip is called a picnic here. Certainly I never saw a happier bunch of people than these, as they ducked barbed wire and found their way through coffee groves and corn fields. There were many unbelievers present, and we hope the Christmas message touched their hearts.—*Pearl Harris, Santa Ana, El Salvador.*

Christmas in San Jose

BY JAMES H. FRANKLIN



It is a fascinating ride of about sixty-five miles from Iloilo to San Jose, on the western coast of the Island of Panay. About half the way the road skirts the sea, with its coral beaches, or invades cocoanut groves that reach almost to the salty surf. Then the new automobile road climbs the mountain range that creates a peninsula, and from its highest point one sees a tropical ocean, whether one gazes south, east or west.

But for much of the way to San Jose there are towns of considerable size every few miles, each of which has its plaza whose center is marked with a statue of the revered Filipino patriot, Jose Rizal. And usually there is a large stone cathedral close by the plaza. Sometimes the high cathedrals are beautifully whitened, making a chaste impression in their commanding positions. Sometimes their walls and towers are somber and gloomy as the brownish stone disintegrates. But these cathedrals, whether well kept or dilapidated, are the shrines for the masses of Filipinos thereabouts, most of whom live in houses constructed of bamboo poles and palm leaves. However, in almost every town in the Philippines today there are educated Filipinos who find no help in the priestcraft and sacerdotalism of the cathedrals and who welcome the evangelical message.

San Jose, with a population of perhaps 15,000, is the capital of Antique Province. It has not been so much affected by modern life as is true of some other little cities on the same island. No railroad is close at hand. No steamers, except small cargo launches, call there. The ruins of the old Spanish fort by the lighthouse at the end of the peninsula are undisturbed. Just outside the town are hundreds of small nipa homes, almost hidden in the jungles of cocoanut, palm and banana trees. Natives climb the tall bare trunks and throw down cocoanuts that may roll into coral reefs. Other natives are out beyond the reefs in dug-out canoes, fishing with hooks or nets. One would not be surprised at seeing Robinson Crusoe and his man Friday emerging from the cocoanut groves. Yet the little city of San Jose is much like other Filipino towns. The usual statue of Rizal is there. It is everywhere in the Philippines. The children play around it. They make Rizal their hero. They know his struggle for the independence of the Philippines, and it heightens their own aspirations for it.

They know the story of Jose Rizal. They unconsciously grow in their desire to be like him, their adored patriot. Around the plaza are a few shops of Chinese merchants, a few homes of Spanish type, the post and telegraph office, the city hall, a few

automobiles, and the old weather-marked cathedral. Just beyond the cathedral is the provincial high school—a mighty force in the life of the Philippines. On the other side of the plaza from the cathedral is the home of two young missionaries, Rev. and Mrs. Erle F. Rounds, who were sent to the Philippines for evangelistic work. Near the cathedral is a very small chapel, constructed of bamboo poles and palm leaves. It probably cost \$50.00 besides the value of its site. It is the house of worship for a little church organized by Presbyterian missionaries when they occupied that field. There is no other chapel for evangelical Christians anywhere in that provincial capital. The only foreigners residing there are Mr. and Mrs. Rounds and little Donal in their missionary home, and the Belgian priest in his residence next to the cathedral.

We reached San Jose on Christmas eve and for several hours listened to the din of firecrackers and brass band and even small cannon at midnight. Since we were sleeping by the plaza, we had front seats for the pageant. Thousands of Filipinos crossed the plaza that night for "Christmas Mass." The cathedral still commands the populace. In the more quiet hours that night, and the next night, bands of Filipino singers went from house to house serenading with their carols. The language and the music were strange to us and nothing in the melodies of the serenaders would have suggested Christmas carols if we had not known that the bedlam on the plaza was a part of the Filipino observance of the world-wide celebration of the birth of Christ. To us Americans some features of that observance seemed strange, but as one listened at midnight or later to the carols, even though they were in a strange language and in strange melodies, one could not fail to recognize that despite theological and ecclesiastical difference multitudes the world around receive light and hope from the Bethlehem manger and the star in the heavens above it.

Christmas morning Mr. Rounds said that some of the Christians at one of his outstations, fifteen miles from San Jose, would be meeting at ten o'clock and would like to welcome us. There are several such outstations in the Province. This one especially was observing the day, but the tropical temperature and the glaring sunlight did not suggest Christmas. Moreover, the peasants were in the fields harvesting their rice. The gleaners, too, were there. They might have reminded us of Ruth who gleaned in the fields of Boaz near Bethlehem. Evidently we were expected, for a banner at the entrance to the country village welcomed us, and about one hundred well-dressed Filipinos crowded the new chapel,

which was to be dedicated that morning. The young pastor, Mr. Masa, whose brother we know in America, was in charge of the exercises. The donor of most of the funds required to erect the neat bamboo chapel was there. The building was intended as a memorial to his son, Rev. Pedro Masa, who died several years ago.

In many sections of the Philippines there are groups such as the little congregation which dedicated its new bamboo chapel on Christmas morning. Usually their houses of worship are simple—mere shells or shacks in comparison with the cathedrals. But they have better light and fresher air than one finds in most of the dark, musty cathedrals, which fact may be a parable. These little groups believe

in the "inner light" that is available for every soul apart from priest or altar candles. They claim the right to read the Scriptures for themselves and to come to God and Christ direct, thus finding forgiveness, peace, strength, hope and life for themselves. It means much to the Philippines that there are many such groups of believers in the Islands. It means much, too, that in such groups are many young people who have attended the public schools that have been established since the American occupation of the Islands. If these groups enjoy capable leadership, such as Mr. Masa can give, much may be expected within the next few years. One likes to remember that in Central Philippine College 19 young men are preparing for the gospel ministry.



"Water! Water! Water!"

A Pathetic Story of the Need of Pure Drinking Water in India

BY LLOYD ELLER OF BALASORE, BENGAL-ORISSA

ONE morning while we were eating breakfast two dusty pilgrims appeared on our veranda. To the servant who bade them sit down they insisted that they must not, that they must see the Sahib at once. Before me they prostrated themselves to rub the dust from my shoes on to their foreheads while insisting that I was the only man who could help them. Knowing of no possible way by which I could serve them I told them to get up and explain themselves, whereupon they stood and both began at once a rapid but much interrupted explanation. After several attempts it was finally conceded that the only way by which I could find out what they wanted was for one to talk at a time.

In this way I gleaned that they represented a village stricken with cholera. In the village the only source of water supply was a public tank, on the bank of which a pilgrim had died some time ago. Life in the village since had become unsafe and nearly every family was stricken. Medical men were there but the village sought the preventive measures rather than the so frequently fatal process of treating the vicious attacks of the disease.

"But," I explained, "a well will cost much money and I cannot start one unless there are sufficient funds to complete the work."

Whereupon one man began fumbling at his belt and presently placed a crumpled paper in my hand, saying, "It is a Government note. If it is not sufficient we will get more."

Further questions revealed the village to be in the far distant interior of Kanjhar State where a well-drilling machine could be transported only on the backs of coolies. There was no available geological

survey of the place so that days of field work, on foot, in the scorching jungles and many trial borings would have to be made before a suitable well for the village could be completed.

I felt like a criminal when I handed back the five hundred rupee note and explained that before a well could be attempted in their village much work would have to be done and that weeks and even months would pass before there would be any likelihood of taking up the plan. Then, too, the cost of this kind of work could be accounted for only when many wells, not just one, were to be bored.

Again the men fell to my feet and together they cried, "Are you going to send us back to the village to die with our families for the want of pure water which could be brought to the surface with only effort from you?"

I replied that I would extend our well drilling activities as rapidly as possible in the direction of their village, but I was depressed with the fact that our present method would mean that many months would pass before their village could be reached.

For weeks that village haunted me. In my dreams I saw that polluted tank where thirsty multitudes were compelled to drink, and I saw the hundreds that would probably die in agony on its banks. We feel that our prayers for germ-free water for Balasore District are being answered—but Balasore is only a dot on the field of carnage where multitudes are needlessly dying from diseases caused by polluted water. The good-water campaign must have its boundaries extended more rapidly and every effort must be made to follow up the requests of these stricken people.

Two Notable Baptist Pilgrimages

Public Exercises of Great Interest Commemorating the Conversion, Call to the Ministry, Ordination and Life Work of John Mason Peck*

BY COE HAYNE



MEMORIAL TABLET IN THE FIRST BAPTIST CHURCH AT CATSKILL, N. Y.

LITCHFIELD, "delightful village on a fruitful hill," fourth in importance during Revolutionary days of the towns of Connecticut, birthplace of Ethan Allen, Horace Bushnell, Henry Ward Beecher and Harriet Beecher Stowe, was the meeting place on Saturday, September 26, 1931, of Congregationalists and Baptists called to do honor to the memory of John Mason Peck, another illustrious child given to the nation by this historic village. The service, held within the stately edifice of the local Congregational Church and sponsored jointly by the Connecticut (Congregational) Missionary Society, the Connecticut Baptist State Convention, and The American Baptist Home Mission Society, will be remembered as a fine expression of interdenominational cooperation and goodwill. Within the walls of this church John Mason Peck in December, 1807, experienced a spiritual awakening that was operative throughout his long and fruitful career as a pioneer Baptist missionary on the American frontier.

Laymen and women with their pastors journeyed to Litchfield from many outlying parishes—the Congregationalists manifesting an eagerness to join with the Baptists in this commemorative service that was a joy to witness. They knew that one of their churches had trained John Mason Peck in his early Christian life—he being past twenty before he joined the little band of Baptists in the Catskills in 1812. In a great book at Congregational headquar-

ters in Hartford containing the biographies of men and women who have gone forth from Connecticut Congregational churches as missionaries, space has been given to a recital of the missionary achievements of this founder of Baptist institutions.

The main address was delivered by an eminent Congregational minister and historian, Dr. Sherrod Soule of Hartford, executive secretary of the Connecticut Missionary Society. He said in conclusion:

"I am glad we gave him to you for you needed him then more than we. And you could not have found another anywhere who in his day and generation established and enhanced the abiding work of the kingdom of God where denominations are discounted and all worthy sects will have a share. All hail to The American Baptist Home Mission Society in its hundredth year of honorable existence, triumphal progress and noble achievement. If at its coming centennial celebration you should canonize a saint the one most worthy would be John Mason Peck, a hero of the cross; born of the flesh in this town and born of the spirit in this very household of faith in whose sanctuary we are gathered and all of us of whatever name of the one family of God." The presiding officer was Rev. T. Bertram Anderson, pastor of the Litchfield Congregational Church. Prayer was offered by Dr. J. N. Lackey, pastor of the Central Baptist Church of Hartford. It was the writer's privilege to read a poem that has in it a heart appeal and a stirring call to service, the "Song of the West" by Dr. Howard B. Grose, and to present a brief historical sketch centering about a Covered Wagon that recently was taken over the trails of

*Several paragraphs from *Vanguard of the Caravans* are incorporated in this article by permission of the Judson Press.

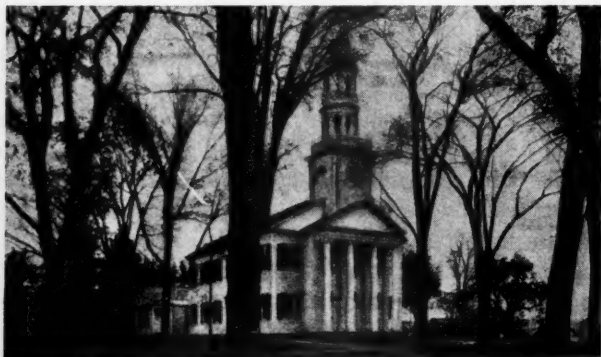


BIRTHPLACE OF JOHN MASON PECK, LITCHFIELD,
SOUTH FARMS, CONNECTICUT

early gospel pioneers in America. Dr. E. P. Farnham of Great Neck, Long Island, who is closely related to the ancestral line of John Mason Peck, gave the closing prayer and benediction. (See page 671.) This, in brief, was the program.

The name of John Mason Peck is indissolubly connected with Litchfield. Within three miles of the spotlessly white New England meeting house was born the boy whose life trends were to be determined by the religious impulse experienced under the ministry of Dan Huntington, the Yale tutor who succeeded Dr. Champion as minister in the first parish of Litchfield in 1798. Huntington came to the place when John Mason Peck, native of South Farms adjoining, was nine years of age, and remained long enough to bring into the latter's life an influence that was imperishable. How eminently fitting that Baptists should in this way unite with their Congregational co-laborers in an act of worship during which was voiced a common gratitude to God for the raising up of a man whose spiritual horizons comprehended the religious destitution of an American frontier that had arisen in a night.

To the Litchfield meeting house on December 15, 1807, attracted by curiosity, came the lanky eighteen-year-old farmer boy, John Mason Peck. For several weeks a revival had been in progress that became so general in its influence upon the community that Judge Tapping Reeve, founder in Litchfield of the first law school in America, writing to Judge



CONGREGATIONAL CHURCH, LITCHFIELD, CONNECTICUT

Elias Boudinot, of the Supreme Court of New Jersey, defined it as "an astonishing scene." Dan Huntington described the awakening as "a visitation of Divine Providence in which the different denominations were sharers." A motive far more powerful than curiosity continued to bring John Mason Peck to Dan Huntington's services until his heart was drawn out to love and praise the Lord. "I looked around on the works of creation with a satisfaction and sweet delight before unknown," he recorded.

Given to this Yankee country schoolteacher also at this time was the "sweet delight" and "satisfaction" of knowing Sally Paine. The two met for the first time during the revival meetings in which they both gave their hearts to Jesus and united with the Congregationalists of Litchfield. In May, 1809, they were married.

When Eli, the first born, was a few weeks old, it would have been the customary thing for John and Sally to have taken him to a church meeting for baptism. Sally, in 1808, had joined the Congregational church in Litchfield, but for some reason she hesitated about presenting her baby for baptism. John



OLD HERVEY HOMESTEAD, GREENE COUNTY, NEW YORK

also was perplexed. He had given some study to the question, and according to his biographer honestly had supposed that he had proofs of the Biblical authority for the rite. The following winter the inquiring parents took their questions to the new minister, Lyman Beecher, father of Henry Ward Beecher, who in several friendly interviews failed to persuade them to present their infant for baptism. This was the situation when the decision was made to seek a new home.

In the spring of the year 1811, John and Sally Peck with their one child broke the family ties that bound them to the enchanting Litchfield hills. It was a sad ordeal for Asa and Hannah Peck, John's parents, to watch them disappear down the road that led westward toward the Hudson River Valley, their destination being Windham, in Greene County, New

York, the young wife's native region. Crossing the Hudson, they followed the Batavia Turnpike to Big Hollow, a narrow valley that headed up against one of the highest of the Catskill peaks. In this secluded spot a few families had made small clearings in the dense wilderness of pine, hemlock, and hardwoods. A mountain stream threaded its way down the valley to join the Schoharie-Kill. The patriarch of the community was Deacon Hitchcock, a devout Presbyterian, under whose charge a religious meeting occasionally was held in the small log schoolhouse at the center. On invitation of the deacon John became active in the services. He developed a freedom in public speaking although he had not yet settled the question of his duty to preach the gospel. The subject "lay with weight" on his mind. Writing of the period he said that he had put every excuse to his conscience and had found no relief.



THE CHURCH THE HERVEYS HELPED TO BUILD, HERVEY SETTLEMENT, GREENE COUNTY, N. Y.

On the tenth day of August, 1811, a beautiful Sunday in the Catskills, John and Sally with the babe Eli, now thirteen months old, climbed the mountain north of their clearing and by a winding path made their way to a little schoolhouse on the Batavia Turnpike. Their year's investigation had brought them "theoretically on to Baptist ground." They had walked the five miles over the mountain to worship with the Baptist church of New Durham that held meetings monthly in the schoolhouse.

They were the first to arrive. One after another the members came to greet the strangers heartily, the last to put in an appearance being Elder Hermon Hervey, the pastor, who came from the Hervey settlement on the eastern slope of the range. Inquiries were made of the Pecks. Were they Baptists?

In recalling this introduction to the Baptists of New York State, John Mason Peck remembered with



SILVER LAKE, GREENE COUNTY, N. Y., WHERE JOHN MASON PECK WAS BAPTIZED

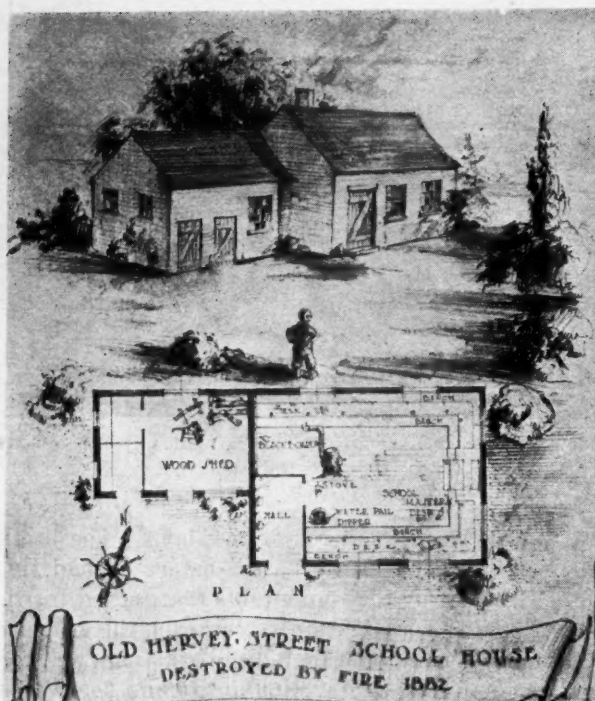
gratitude several incidents of the day. "The brethren introduced us to the pastor before he had time to take his seat by the rough table that served for the pulpit, behind which he stood to preach the gospel to an attentive congregation. By that time we were made acquainted with every Baptist and some other persons within the house."

A month later—September 13, 1811—the day being Saturday, the time for the holding of the covenant-meeting of the New Durham Church in the mountain schoolhouse, John and Sally and child again climbed the ridge that separated their valley from the Batavia Turnpike. For many months they had been looking forward to the event the day held in prospect. Along with the infant they carried a bundle of light clothing. "A question of practical duty in obedience to Jesus Christ" had been settled. In a clear, beautiful pool "hid away in a romantic dell" John and Sally were baptized by Hermon Hervey.

Again the time swung around for the monthly covenant-meeting of the New Durham church—October 12, 1811—another date held in cherished memory by Peck. On this occasion the church met in the schoolhouse in the Hervey settlement on the eastern slope of the Catskills. The itinerant pastor, Hermon



SCHOOLHOUSE IN CATSKILL, MT. SUMMIT, SIX MILES FROM BIG HOLLOW, WHERE PECK JOINED THE BAPTIST CHURCH



WHERE PECK PREACHED HIS FIRST SERMON

Hervey, who lived in this neighborhood, called into conference two or three of the "brethren." A question was put to the new member. Had they not mentioned it at this time, Peck declared in later years, it probably would have remained for a much longer time a "private grief."

"Don't you think you ought to preach the gospel?"

A momentous question that cleared the road for high venture in Christ's name! How these mountain people, who were entire strangers until within the last two months, had arrived at such a conviction with regard to the Connecticut Yankee, the latter could not "guess." It fell out that he came to grips with his life problem then and there. How kindly these back country folks had treated him from his first fellowship with them! With what rare tact and gentleness they had led him to express the deepest longings of his nature!

A member of that small flock was Deacon Obed Hervey, who settled in Durham in 1788, coming in with his father Obed from Dutchess County, New York. As a means of protection in the wilderness they built a blockhouse for their first dwelling. (The white building down the road in the scene captioned "The Hervey Homestead.") A Greene County historian recorded that Obed senior brought his religion with him to the new settlement and held meetings in barns and groves. It is further stated that the first sermon preached in that region was delivered by this old Baptist patriarch in his barn.

The old church edifice in the Hervey settlement was not built when John Mason Peck joined the

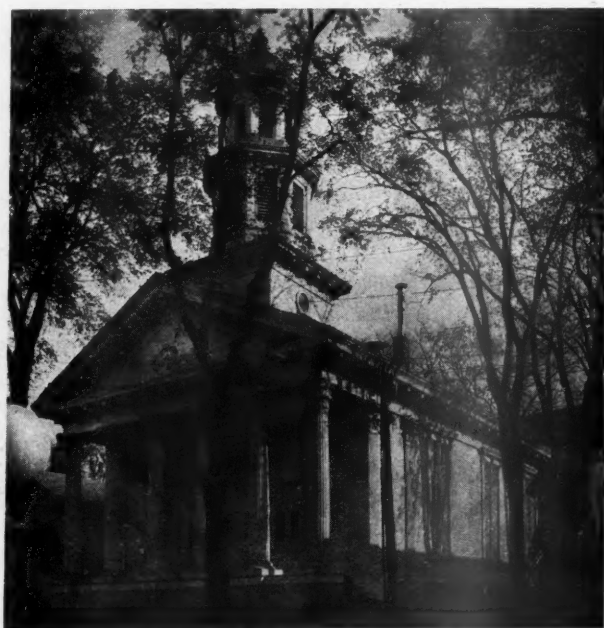
Baptists there, but the present schoolhouse stands on the site of the original schoolhouse in which Peck was appointed to preach his first sermon. He wrote in his diary: "The church voted to have me 'improve my gift,' as they expressed it, within their limits, until they gained evidence of my call to, and qualifications for, the work of the Christian ministry. They also voted that I conduct the meeting and speak to the congregation in the afternoon of the next day. One subject had primary place in my thoughts and affections: that of Christian missions, or preaching the gospel to every creature."

Next day, in the presence of a crowded congregation, he made his first essay in speaking from a text. This was Mark 16:15: "And he said unto them, go ye into all the world, and preach the gospel to every creature."

Eventually the young man accepted a call to the pastorate at Catskill, an important village on the Hudson River, without assurance of a stated salary. Joyfully he began his work, combining with his ministerial duties the care of a subscription day-school. His livelihood depended upon the school, and the community was greatly in need of it.

Within a year after the Catskill church called the Connecticut Yankee as pastor, the congregation invited him to be ordained. The date was June 9, 1813. As the Baptists at this time met only in homes or in the courthouse, the Presbyterian church was offered and accepted for the service, the pastor being invited to sit and dine with the council. Here John Mason Peck began his eventful ministry.

He had not long engaged in preaching the gospel when he applied to the Baptist Board of Foreign Missions for appointment as a missionary to the



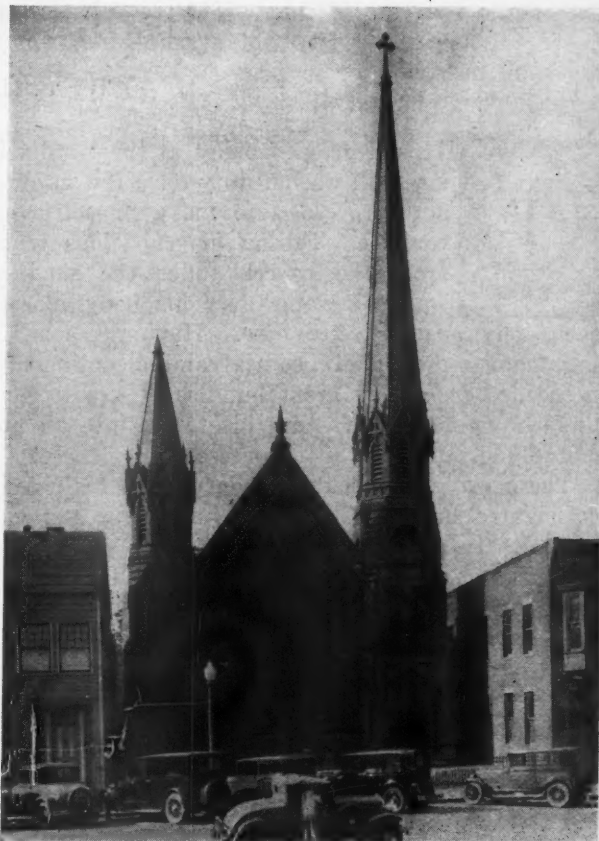
PRESBYTERIAN CHURCH, CATSKILL, N. Y.

West. His heart was in the western country. The people he sought to help were streaming into the Mississippi Valley, impelled by their hunger for land. He hungered for their souls. Caravan followed caravan down the Ohio to bring the settlers into Western Indiana, Illinois and Missouri.

The Board Meeting at Catskill

Impressive ceremonies were held in the Catskill Baptist Church on Sunday afternoon, September 27, 1931, when the board of managers and secretarial staff of the Home Mission Society joined with the local Baptist Church, Hudson River North Association, and officials of the New York State Convention, to commemorate the ordination of John Mason Peck and unveil a bronze tablet in the church. Rev. C. E. Brown, the Catskill pastor, presided. Dr. J. E. Smith brought the greetings of the New York State Convention. The dedicatory address was delivered by Hon. E. E. Rogers of Connecticut, after a notable oration on the life and character of John Mason Peck by Dr. Austen K. de Blois. A special program of music was given by the Catskill Baptist choir assisted by Mrs. Clarence Warrington of Catskill and William Turkington of Philadelphia. Dr. Frank A. Smith offered the prayer. In the same church in the morning Dr. L. C. Barnes preached a sermon in harmony with the purpose and ideals of the centenary celebration. Churches in neighboring towns received into their pulpits other speakers in behalf of home missions. It was a veritable Home Mission Society field day. In the evening Judge F. W. Freeman of Denver addressed the union meeting held in the Catskill Baptist Church, on the vision, loyalty and devotion of the early pioneers as exemplified in the life of Peck.

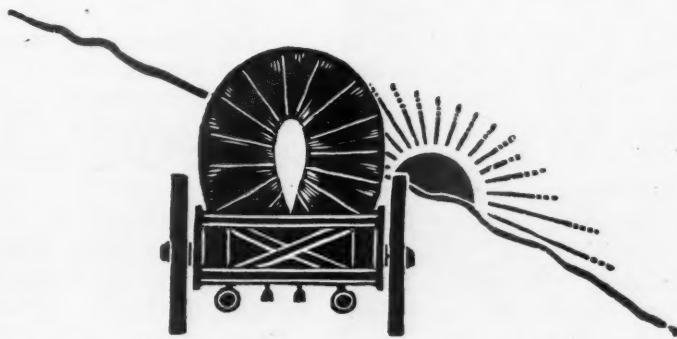
On Monday several members of the board of managers of the Home Mission Society and their wives made a pilgrimage to the top of Windham Peak to Silver Lake, the place of baptism of John and Sally



FIRST BAPTIST CHURCH, CATSKILL, N. Y., WHERE THE MEMORIAL TABLET SHOWN ON PAGE 653 WAS UNVEILED

Peck. Half way up the mountain they paused at the little schoolhouse where John preached his first sermon. School, composed of teacher and three pupils, was at recess. The Baptist pilgrims filled the small building. For a moment they stood while Dr. Barnes prayed that the tasks confronting the church today might be faced in the same spirit of devotion and prophetic faith that characterized the discipleship of the pioneer preacher, John Mason Peck.

A Report of the Pilgrimage to Shelbyville, Kentucky, will appear in January issue



The Elephant and the Coolie

BY P. H. J. LERRIGO



THE old gray elephant at the Moulmein saw-mill was off duty for a few minutes and proceeded to make himself comfortable. Filling his capacious trunk from the barrel under the shed he squirted water over his body like an accurately adjusted fire hose. Having reached a satisfactory degree of coolness and cleanliness he proceeded to convey great bundles of grass to his underhung mouth, twisting his trunk into an animated question mark in the process.

The great gray-black pachyderm with his heavily corrugated hide and awkward lumbering gait may not take the prize for beauty, but his vast bulk harbors a keen animal intelligence. Indeed one is not quite sure whether his understanding does not surpass the ordinary wisdom of the animal. There is a knowing expression in the little round eyes which look narrowly out of a network of ancient wrinkles as he moves leisurely back to the work shed. He might easily be saying to himself: "What is that lazy little man from abroad doing here, getting in my way and interrupting the work?"

Joining his fellows, he takes up the task again. Evidently it is familiar work to him. Picking up a heavy plank with his prehensile trunk, he clamps it against his great tusks. He knows exactly what to do with the plank, and places it upon a stack, pushing it into position with the end of his trunk.

When the planks have all been piled neatly he undertakes another task. A great hardwood log has been deposited at the side of the shed adjacent to the river. This must be cut into planks, as friend elephant very well knows. Using the extensor side of his trunk as a ram he pushes or rolls the log in the direction of the carriage of the saw mill. When it does not roll evenly he edges it along with a knee or by a gentle shove with the great splay foot. "You certainly 'know your onions,' old boy. But why do you permit yourself to be controlled and dominated by this Burman coolie whose intelligence is not much beyond your own and whose physical powers are insignificant compared with yours?"

Friend elephant disdains to reply, but one can easily imagine him saying, "I am doing this as a parable of what happens in Burma. The less shall always dominate the greater if he will but follow such light and reason as is his."

Of the fourteen million people in Burma, three-fourths at least are Burman Buddhists. They have dominated the situation from time immemorial and have looked upon the lesser folk, the Karens, the Mons, the Shans, the Kachins, the Chins and the border tribes as people of feeble intelligence,

foreordained hewers of wood and drawers of water. There were bitter persecutions in the ancient days and even today Burman Buddhist outlaws are forbidding Karens to sell their rice under pain of confiscation and possible death.

But the East changes. Never believe otherwise; and a new thing is coming about. Wild hill peoples become farmers, coolies become merchants, and not infrequently the Karen finds himself teaching and directing the Burman. The Karen background was one of acknowledged inferiority and ignorance. He was an animist and a nat worshiper. He lived by taboos and omens. No wonder his Buddhist neighbor felt superior. The nat of the banyan tree terrorized him. At intervals he feasted and sacrificed to propitiate the nat. A pig was slain or a couple of chickens were strangled. The feast might last for four days, each day's sacrifice consisting of pigs and chickens alternately. Part was eaten and part offered to the nat. The intestines, liver and gall bladder were carefully scrutinized and omens of good or bad discovered in them. Each family must eat alone. No stranger was allowed in the house, and upon your life no dish must be broken, nor must the stirring stick be permitted to fall to the ground. The Psalmist knew all about it: "There were they in great fear where no fear was." (Ps. 53:5.)

But there has been a great deliverance. "The Son of man through death has overcome death and delivered those who through fear of death were all their life subject to bondage." There are animists among the Karens still—many of them—but the work of deliverance has made great strides. The story of the redemption of the Sgaw Karens is too well known to need repetition here. The net result of a hundred years' work among them is a Christian community of more than 100,000 souls.

The work goes on and new victories are constantly being won among the nat-worshippers every day. The daughter of a certain pagan Karen was very ill. Her father had tried feasting and witchcraft and had spent great sums in the effort to find healing for his daughter. Finally her husband said:

"This feasting and omen-seeking will not help her to get well. Let us take her to the hospital at Maung Mya."

The entire family accompanied the sick woman in her search for health and while she was undergoing treatment they heard the gospel, received Christ and were baptized.

The nat-sorcerers have fallen upon evil days. Recently a nat headman, tattooed all over his body with various charms, attended a meeting held by Mr. Dyer's Gospel Team in the Bassein area. The story

of Christ brought him freedom and relief. He became a Christian and cleaned out his nat shelf. The ancient fear had not quite lost its sway. Nats must be put in some one's care, else they may take terrible vengeance. Mr. Dyer braved the anger of the spirit and took away the nats, relieving the heart and conscience of the old sorcerer. Many of his acquaintances have followed his example and given up nats.

But something more than the conversion of individuals must be related if one is to comprehend the redemption which is taking place among the Karens. A deep community-conscious spirit has been aroused and Karens themselves with our missionaries are leading in a determined effort to complete the work of tribal evangelization. The picture of what is taking place in one area alone may be given as illustrative of the advance which is being made. Rev. A. J. Weeks leads in the evangelistic work among the Karens of the area about Moulmein. It covers the district where the Salween, the Jyaing and the Ataran rivers join, and extends 240 miles from north to south and a hundred miles from the coast to the border of Siam. It contains 340,000 Karens about equally divided between Pwos and Sgaws. There are 43 churches and 25 additional preaching places. Almost all the churches have pastors most of whom have received training in the theological seminary at Insein. Each village takes care of its pastor and only one worker is paid by the mission. A Karen high school is conducted at Moulmein with 444 students. A splendid new building is in process of erection without aid from the mission. Half the funds for this building are supplied by the Karen churches and the remainder by the government. The district is rapidly outgrowing the stage during which it is needful for one worker to serve both as school teacher and preacher. Only about a dozen of the pastors teach school. In many villages there is more than one school teacher. One village has eight. The pastors show genuine spiritual initiative. One of them has taken oversight of a group of

churches and recently said: "Whether I receive help from the outside or not, I shall carry."

A word or two regarding the situation in several of these villages will indicate how the work goes forward. The Kyaing church is the mother of ten churches. It reaches out to the Siam border and is now planning new churches at eight different centers. The villages of Thaton, Paan and Kordaku form a triangle in the river valley. Their pastors have learned to work together and are pushing northward into the jungle. There is a large church of 616 members at Tikre near the Siam border. It is reaching out to Paka, a village in the hills ten miles to the north. At the latter point there lived a timber merchant who dreamed that he should become a Christian. Perhaps it was a day dream, but in any case he was not disobedient to the heavenly vision, for after building a house for himself on the ridge above the village, he built on one side of it a chapel of fine material and workmanship and on the other a house for the pastor, similarly well constructed. After some years of inactivity the work in this village has now been revived.

To return to the parable with which we began, it cannot be stated that the Karen coolie is as yet sitting upon the neck of the Burman elephant and guiding him whither he will. It is true, however, that the Christian faith has given the Karen a new world horizon and endowed him with the qualities of leadership to the degree that unless the Buddhist Burman himself shall take a leaf from the Karen book and embrace the higher faith the time may come when through the power of better brains, superior culture, greater moral force and fuller spiritual understanding the lesser shall lead the greater. The missionary, however, is not seeking to aid in substituting one domination for another. He seeks to win both Burman Buddhist and Karen Animist that together as brothers in Christ they may create the new Burma which will be neither Buddhist nor Animist but Christian.



"Like Christmas"

A CHRISTMAS STORY BY LUELLA E. ADAMS

"**T**HANK you," and "Merry Christmas," chirped the happy voices of the little folks in the kindergarten of the Christian Center as they hurried out the door, while Kitty Lee stood there smiling back into their bright faces.

Each child had gone out holding a red net candy bag, through which the nuts and popcorn peeped, also the red and white sticks of peppermint candy, while a large orange bulged from one corner. Each little girl carried a prettily dressed doll that would open and shut its eyes; while the small boys manifested keen interest in an engine with wheels that would spin around and carry a train of cars.

Miss Lee turned back from the door thinking that every one had departed, but she saw Mary standing alone beside the Christmas tree. There was a worshipful look on the child's pale face and her eyes glowed like stars.

"Please, teacher, may I have some of the silver?" She pointed to the tinsel with her tiny finger and lifted large, blue, wistful eyes to Miss Lee.

The thought flashed through Kitty Lee's mind, "What if all the children should come running back for some of the decorations, the little tree would be quite bare for the other parties." But the other children had gone home, and as she looked down at Mary the appeal in those blue eyes touched her.

Kneeling beside the child, until her own face was close to Mary's, she asked: "What do you want of the silver, my dear?"

"Make home look like Christmas," promptly responded the child.

"Make home look like Christmas," echoed in the mind of Miss Lee. Could Mary's home ever be made to look like Christmas? Would her father, who was a firm Bolshevik, permit her to even hang anything that conveyed a message of the Christ Child? "How will you make home look like Christmas?" softly questioned Miss Lee.

"I have this," with the words the child produced several small hand colored red Santa Clauses that she had made in kindergarten that morning, "and—this," drawing a piece of paper from the pocket of her faded apron. Unfolding it carefully she revealed the picture she had cut for herself. It was an angel floating out from the sky singing, "For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

Hurriedly Kitty Lee turned toward the Christmas tree, thrust her fingers among the fragrant pine branches and unfastened a silvery rope. She rolled it up, tucking it in the child's arms beside the doll while she replied, "Home will look like Christmas, I'm sure, dear."

The child's eyes sparkled. A glow came to the pale cheeks as her lips opened—"Thanks," she whispered. "Thanks, so much," and she vanished from the room.

Mechanically Kitty Lee went through the usual performance of putting away paste and scissors, but wondering all the time, how many homes among those mill men who had been out of work for months would "Look like Christmas." This was in her mind during the next three days as she helped the other workers at the Center pack baskets, wrap gifts and plan parties.

Late afternoon of the day before Christmas, some child brought word to the Center that Mary was very sick. "She's got amonia," they explained.

The first opportunity to visit the home came in the evening, when Kitty Lee hurried out with some fresh juicy oranges and a glass of jelly sent in that afternoon by the Guild Girls. She walked down the dingy street, turning into a narrow alley and later squeezed through the narrow dark opening between brick walls of tenements pausing to count the doors, which were all exactly alike, "One, two, three, four, five." Mary's was the fifth door. At her knock a voice inside said, "Come!"

The kindergarten teacher opened the door, entering a small, low ceiling room. There was no other light except that of two candles burning in the far corner, and Mary's mother was sobbing. What did it all mean?

Without speaking the mother led her to the corner and there the story told itself. Influenza pneumonia, with no powers of resistance. The lifeless form of the child was arrayed in a white dress of sheer, inexpensive muslin. Around the golden hair was a crown of silvery tinsel, which followed the line of the body encircling it, dotted here and there was a bright red Santa Claus.

"No work! No casket!" apologized the mother. "And the flowers, they costa too much. But we gotta this." She pointed to the crown of silver, "And we gotta this," reverently the mother lifted a paper from the child's slender fingers pressing it to her lips. It was the angel Mary had so cherishingly treasured. Here the woman broke out in fresh sobs. Kitty Lee dashed a tear from her own cheek, then she slipped her arm over the shoulder of the sobbing parent. She dared not trust herself to speak just then—

"Yes—I know," came forth brokenly from the mother. "I— know, Mary she tolda me not to cry, she said she was going to be happy—she was going to heaven where it would always be like Christmas."

The Diary of the Covered Wagon

(Copyright applied for at Washington)

From Fort Wayne, Ind., through Michigan to East Hammond, Ind. Continuing from November issue Dr. Cress' Personal Chronicle of the Continental Trek

By G. CLIFFORD CRESS, D.D.



THE BRASS BAND ENLIVENES THE PROGRAM AT THREE RIVERS, MICHIGAN

Foreign Mission Day in Indiana

FRIDAY, JULY 17

Battered up and wobbly, the Covered Wagon limped into Ft. Wayne, Indiana, this morning. It slumped down at the edge of the city park. Some of the gear and every wheel had to come off for repairs. Propped up by four posts and resting on boxes and "horses" it looked like a helpless war veteran with arms and legs shot off. But in our eyes it was a being glorified by suffering as so many of its ancient antetypes have been. And the young men were both "under the weather" too and were put to bed temporarily for physical repairs. Hot weather (100° in the shade for days and steamy nights) combined with the wayside cooking had blown up their gastronomic equilibrium. Coe Hayne, bareheaded and grimy, stood between a frazzled wagon, a stack of letters from clamorous correspondents and accumulating crowds of curious people—master absolutely of the situation.

State Secretary T. J. Parsons presided at the afternoon meeting. The Hoosiers sang "My country, 'tis of thee," as though every word of it had been written for Indiana. This fine old state has a way of putting poetry into the fiber of its children. Riley sings not for an isolated individual but for a collective soul that deeply feels the rhythm of nature's life, a state with southern hill country, the sweep of rivers and the lure of the limberlost. God's mercy was invoked by a pastor of many decades and all

the notable and near-great were introduced while William Jewell, state director of religious education, took moving pictures of the ceremonies.

This was Foreign Mission Day. The whole afternoon program was devoted to recalling the part played by the Foreign Society in the early Christian efforts of Indiana. The speaker was Secretary Joseph Robbins of the American Baptist Foreign Mission Society, who delivered a stirring address on the life and labors of Isaac McCoy, who in 1820 came to a squalid village of Indians on the present site of Ft. Wayne as a representative of the same society that had undertaken to support Judson in Burma. Here on the spot where the Covered Wagon now stood, McCoy opened his school, in May, 1820, attended as he records by Indians, French and one Negro—inter-racial, polyglot, pioneering effort to save the Indians from extinction and to lead all into the way of Christ.

After the picnic supper in the park, the evening meeting convened with a very large crowd of local people and delegations from many parts of the state. By the use of amplifiers the audience under the trees was able to hear distinctly the music and address on "The Spirit of the Pioneer." There were many notable people present whom we cannot even name, such as ex-President E. H. Rhoades of Toledo, who shared in the services of the day. It was a notable event for Indiana Baptists and an important part of the trek of the caravan toward the Western ocean.

Rare Experiences in Michigan

SUNDAY, JULY 19

The thermometer for days has hung from 90° to 100° in the shade and the brassy skies today look baleful. Fields are burnt and brown. The Wagon is perched on a little park in front of Mason Township Baptist Church, just over the line in Michigan, six miles north of Elkhart, Indiana. Our hosts for the day are the fourteen churches that make up the Three Rivers Larger Parish of the St. Joe River Valley. Between the Wagon and the highway stands a small Indian village. It shelters a band of real Indians from Mt. Pleasant, Michigan—Chippewas, Ottawas, Pottawattamies and Sioux. They have come in the costume of a century ago, bringing war drums, tomahawks, knives and mystical fire. But

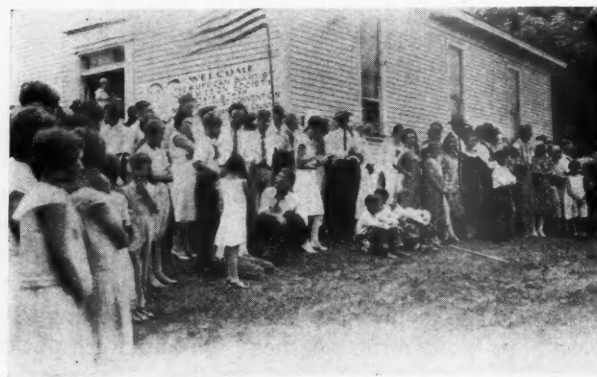


OTTAWA INDIAN DELEGATION AT THREE RIVERS

thanks to McCoy and all who have sought the Indians' welfare these men and women were intelligent Christian people who entered as heartily and feelingly into the memorial services as any white people present. The morning service was held in the meeting house. There were between 250 and 280 present. Rev. Mr. and Mrs. Lasher, both ordained ministers, welcomed us on behalf of the parish. Secretary Ralph T. Andem and Director of Religious Education George F. Sturtevant, and all the workers in the large parish were present. Coe Hayne, again on the soil of his natal state where his father was a minister for years, gave the morning address. Then after a basket dinner and a program by the Indians, the parade formed, half a mile in length, to go to Lake Christiana, where the afternoon program was to be concluded. Here under some fine trees near the lake that was named in honor of Mrs. Isaac McCoy, Hon. R. G. Dunn of Muskegon, who came as the representative of the governor of the state, made an eloquent and inspiring address of welcome and appreciation and paid tribute to all the early builders who put the church, the home and the school into the foundation of Michigan's life.

Alas for us moderns! We do not seem competent

to read the signs of the skies. After the band had played and we were duly welcomed, and the Indians had been willingly placed on the platform for our admiring gaze, and the expositor had taken up his belt and was ready to give his lecture—there came a peal of thunder that dashed our hopes, and Jupiter Pluvius began whooping it up as the water came slithering through the treetops and sent our five hundred scurrying to cover in autos, cabins, hot-dog palaces and the grandstand of the ball park. Here in this latter asylum the expositor standing on a bench and trying to say a few edifying words to the bedraggled saints, soon found he was getting thoroughly soaked by fleeting raindrops that slipped through the woven wire netting only to land on his shirt or white trousers. Even while being soaked he saw Coe and Don Hayne driving off toward Kalamazoo with the Wagon; and supposing that Billy, our beloved baritone, was ensconced neath its canvas top, the expositor was whisked into a private car and dashed off fifty or sixty miles to adjust his attire and appear before one hundred and fifty W. W. G. girls from all parts of Michigan in their annual house party at Kalamazoo College. But when we were about to speak to the Guilders, we missed Billy. He was not in the Wagon, but had been left by the wayside in the rain to give his wet-thumbby signal for



CONGREGATION AT MASON CHURCH, THREE RIVERS PARISH

a hitch-hike to the distant city. He got it, and sang his best at the close of this deeply spiritual meeting when seven young women publicly confessed their deep desire to follow Christ in some worthy pioneer service. The coming of the Wagon and its messengers had led them to decision and public confession. Thus closed another day of the long march—so much like those of our human struggle. Heat and dust, the wind and rain and disappointment, and the quiet eventide when all grew still about us and the Master of all wind and tempest stood with us and our priceless children, saying "Fear not. Follow me." And the children were saying, "Jesus, we will." It was enough.

MONDAY, JULY 20

On a little park in front of the administration building at Kalamazoo College, the Wagon stood in repose today. In the early morning the W. W. G. girls had gathered about its mud-spattered presence for a brief talk by Coe Hayne. Then these future leaders went away to their homes in all parts of the state. The Wagon came into their experience on a high tide of spiritual illumination. For some of them it will mark the dividing of their life trail where they turned off the ordinary ways toward the Cross. Fifty years hence some of these girls will be remembering their house party at Kalamazoo, and the "Spirit of the Pioneer," and the Covered Wagon where the vision glorious of a consecrated life was indelibly stamped on their hearts as the goal for all the tomorrows.

As these girls were leaving, another group of boys and girls was gathering for the Summer Assembly, and with many ministers and workers for their annual retreat. As twilight fell over the campus, both groups with all faculty members and many friends from the city, sat about on the grass for evening prayers. The Wagon team shared their journey's high points of interest with them. Coe Hayne, back to his *alma mater*, gave the main address.

TUESDAY, JULY 21

"Following missionary trails" was given color today by a procession that formed at 2:30 o'clock. Motorcycle officers led the way. Cars bearing delegations from the officials of Kalamazoo, the Michigan

Baptist Convention, the faculty of the College, the leaders of the Summer Assembly and many private cars, drove to Mountain Home Cemetery. Here, parked in front of the grave of Thomas W. Merrill, the Covered Wagon and the throng were photographed as the memorial service was held. Merrill was one of the earliest appointees of the Home Mission Society in Michigan and is honored as the founder of Michigan State University at Ann Arbor, and the principal leader in the founding of Kalamazoo College. Dean Severn of the College made the historical address and placed the Stars and Stripes on the grave. Prof. Praeger spoke for the faculty and placed the College banner on the grave. Dr. Cress spoke for the Home Mission Society and in the name of its great leaders of the past whom he had personally known—Henry L. Morehouse, Charles Lincoln White, Charles Alvin Brooks, and Lemuel Call Barnes—he placed in the center the banner of the Society with its snow-white field and blood-red cross, emblem of the purposeful, sacrificial, redemptive life of Merrill and all other pioneers who, dying, bequeathed to posterity its most priceless possessions. After the ceremonies were ended, Mr. Turkington sounded "Taps."

Once more the Covered Wagon led the procession across the city to Riverside Cemetery for a memorial observance at the grave of Leonard Slater. As at the former service, Dean George F. Sturtevant of the Assembly presided with grace and presented Coe Hayne, who made the historical statement concerning the life of Slater, who was appointed in 1826 by the Foreign Mission Society, as was Isaac McCoy.



ON THE WAY FROM KALAMAZOO COLLEGE TO THE GRAVE OF THOMAS W. MERRILL IN MOUNTAIN HOME CEMETERY

The records show that Slater was the first white man to sleep on the site of Kalamazoo, on the very spot where later the first building was erected. He came, as did Jonathan Going, from Worcester, Mass., and gave forty years of friendship and service to the Indians of Michigan. Part of the inscription on his tombstone reads:

"He came as a missionary to the Indians of Michigan in 1826 and contributed liberally to the founding of Kalamazoo College and other benevolent objects and now sleeps on the spot where he camped before white men dwelt in Kalamazoo."

He died in 1866. The American flag was placed on his grave by Dean Sturtevant. The Christian flag was placed beside it by Executive Secretary Ralph Taylor Andem of the Michigan Convention. The exercises closed by the sounding of "Taps." There were present for this memorial occasion three direct descendants of Slater and a great number of citizens from city and state.

In the evening, in the college chapel, the team of the Covered Wagon addressed the combined assembly, pastors' conference and delegations from three associations. The evening's program closed with "The Spirit of the Pioneer."

WEDNESDAY, JULY 22

Our route today led to Niles, Michigan, the last stop in this state of so many holy memories of McCoy, Slater, Merrill, Morehouse, Barnes, and the father of Coe Hayne, Rev. M. E. Hayne, who served God and his fellowmen for forty-eight years in Michigan as a real pioneer of Christian living. The first ceremony here was under a great tree on the site of McCoy's mission for the Indians. Back of us rose the granite monument bearing a tablet:

"Founded in 1822 by Isaac McCoy, Carey Mission. This tablet placed in 1922 by Fort St. Joseph Chapter, D. A. R."

Immediately in front of us the hill on which the first buildings were probably erected. At the base of the hill a large spring still pours forth its pure cold water, undoubtedly one of the chief reasons for choosing this location. Coe Hayne gave the historical address and read the account of McCoy's journey through the snow from Ft. Wayne. We could see before us the very spot where "we had to cut away the ice from the river so that the oxen and wagons could cross. We got all our wagons and stock safely across with the loss of only one hog by drowning." McCoy did not record whether they retrieved the hog and ate him, but they probably did. We tried to visualize the caravan coming up the gully to the mission hill—cold, weary, wet or frozen garments, to make camp "where we had to scrape away the snow with hoes before we could

build a fire or put down our beds." Today a city of 17,000 people with thirty factories lies along the stream, spanned just above McCoy's ford by a steel bridge and just below by a concrete structure.

In the evening another service was held in the Baptist Church of Niles. People came from thirty to sixty miles to pay loving and grateful respect to the heroes and heroines who led the way on this romantic river. We had genuine regret that the Wagon could not go to McCoy's grave in that little cemetery on southern soil, at Louisville, Ky. But we honored the memory of the man with a Christly passion, who gave a lifetime of sacrificial service to the Red race of America.

THURSDAY, JULY 23

The Wagon moved on to Benton Harbor. The scribe was left behind to get his breath. He spent the day at a hotel known as "The Four Flags." The name comes from the historical fact that four governments have claimed this territory; Spanish, French, English and Uncle Sam. The earliest permanent settlement was a blockhouse fort and trading post known as Fort Saint Louis. It stood on the bank of the St. Joe River just above Niles. A massive granite boulder placed on a cement base marks the spot. A few rods from this rugged monument I found another. It stands alone among the trees with wild growth about it. Unpolished blocks of granite rise in the form of a huge cross. On the base a bronze tablet bears this inscription:

ALLOUEZ. To the memory of Father Claude Jean Allouez, S. J., whose intrepid courage won the admiration of the Indians and whose apostolic zeal earned for him the title of the Francis Xavier of the American Missions. Born in Didier, France, 1622. Died near this spot August 27, 1689."

Authentic history records that he came to America in early life, and gave forty years of service to the Indians of Canada, Wisconsin, Illinois and Michigan. He baptized about ten thousand aborigines into the Catholic Church and died alone after years of terrifying self-renunciation. The Indians buried him on this bluff overlooking the stream, just opposite Carey Mission site, 133 years before Isaac McCoy arrived with his ox-teams. With bared head I knelt down in the weeds and grass at the foot of this rugged cross to thank God for other pioneers. He was not of our faith, but he loved our Christ and His Cross. When his strength failed he laid it down to die beside it. Indians erected a crude wooden cross and renewed it from generation to generation. Two hundred and thirty years went by and Michigan boys were dying on the soil of France in the Great War. Then a community of grateful people marked the grave of Allouez. Allouez did his best, but it remained for a McCoy to come in a new century with

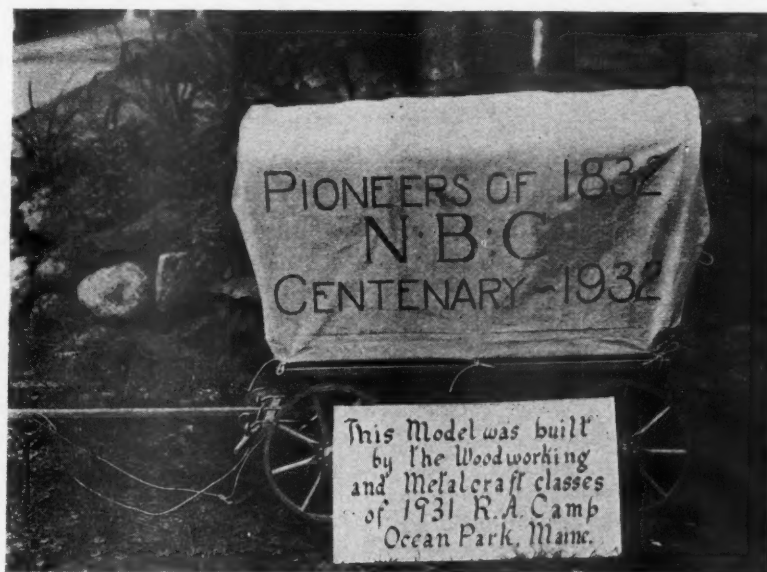
a new technique of service to give his life also for these dusky children of the forest.

SUNDAY, JULY 26

In the vast Calumet District of Indiana and Illinois the Covered Wagon stopped today. Here we were following the trail of pioneers of many races, kindreds and tongues. Lured to America from every land hundreds of thousands of immigrants have been caught in the stress of our modern industrial world and swelter in these mills. Their homes are on reclaimed swamp land along the inland sea. Here yesterday came our missionaries to live with this complex, inter-racial, polyglot mass of mankind—a bewildered, herded mass, deafened by the thunder of ponderous machinery, dwarfed by the reek and grime of lurid furnaces, mere fodder, machine fodder. In the midst of it all rises Brooks House of Christian Service, a rallying point for Christian workers on a depressing and bewildering frontier of alien life in process of amalgamation with that of an older America. The physical virility of much of that older American stock is drying up and fewer and fewer children play about its firesides. But the yeasty fecundity of these newer Americans fills all their homes with children and they spill into the streets and alleys in unbelievable swarms. The same divine compassion that took Peck to the wretched homes of Missouri and Illinois, and that drove McCoy and Slater into Michigan to serve the Indians, has inspired a long list of nameless pioneers to share the riches of life in Christ Jesus with humble folk in the industrial deserts of America. In the afternoon we had a mass meeting in the First Bap-

tist Church in Hammond, Indiana. At least a dozen churches were represented and hundreds of their members were present to honor these friends. At the head of our honor roll of living and dead we placed the name of Charles Alvin Brooks, who gave the choicest offering of his life for such as these.

In the evening the Wagon Team played a second part in the memorial service in Brooks House in East Hammond. Here the meeting was composed of about 300 (mostly children from the daily vacation school) under the leadership of Rev. John Hestenes and the competent young women workers. The children staged a pioneer pageant featuring the main episodes in the life of John Mason Peck. It might have been given with credit and profit in any Baptist church in America. Then the children wanted to see a real pioneer, and Dr. Cress told them, very informally, stories out of his own life. "Billy" Turkington lost his accordion in Michigan, but some local instrument was found and the children thrilled to the story in song as only our soloist can tell it. This music has, from the first service at Brockton, been greatly blessed of God in all our services. As we were leaving, a man with decided foreign accent came close up to say, "My boy, he get on beeg." And then he told us of his son who "graduate from high school, from Michigan State University, make trip around world to forty-eight countries, and now he's officer in beeg bank and trust company." And from this meeting we rode to our resting place for the night in the car of a young man from Poland who told us of his passion to preach to his own people. The harvest of our pioneers is wide and varied.



THIS MINIATURE COVERED WAGON IS AN EXCEPTIONALLY FINE PIECE OF WORK AND GREATLY INTERESTED THE BOYS AT THE OCEAN PARK CAMP



THE EDITOR'S POINT OF VIEW



A WORD TO BAPTIST MEN

We believe that the lay groups in our churches have at this time an unexampled opportunity to render a service of incalculable value. Our attention was drawn to it by recommendation and conclusion No. 7 in the program for business recovery presented by the committee on employment plans and suggestions, of which Harry A. Wheeler of Chicago is chairman. The recommendation follows:

Special consideration in the effort to spread employment should be given to provision of part time employment, at least, for the white collar class, male and female, which heretofore has received less than reasonable notice and which represents a need and a distress far more acute than that of the industrial worker.

Then comes the conclusion, which affects so many of the young men and women in our churches and is so just and humane that we quote it almost in full:

Not alone in its strictly economic aspects, but more in its toll of human suffering, the impact of the depression has fallen most severely upon the so-called white-collar class of our population.

Unorganized, unvoiced in the nation's councils, not inured to sudden and drastic social change nor equipped to adapt themselves to new conditions and inexperienced in the methods and procedure for taking advantage of facilities which might help them, thousands of this class today are passing through a period of physical and mental suffering beyond average comprehension. Even in a condition of general deprivation they represent from the strictly humane standpoint a special category. As the period of idleness extends and winter approaches their necessities have become and will become more pressing and more destructive.

Because of their inherent disabilities, mainly, these citizens heretofore have received less than reasonable consideration in relief measures already taken. This committee feels that, without distorting the average to be maintained in any national program, but rather as a parallel and supplemental effort, special consideration can and should be given them.

Now for the significance of this to our Baptist men in particular. These "white collar" unemployed are largely in our churches. If men, the other men know them; if young women, the W. W. G. members would be likely to know them, or could investigate. And this makes the field for a direct and immediate ministry of human helpfulness and fellowship that would be a close following of the Master's example. This also is in direct line with the denominational call to the churches to look after their own unemployed. Of course such assistance would be gratefully recognized by the President's organization on Unemployed Relief.

What a noble Christmas objective this sets before

our younger laymen and the girls' and women's organizations. And what a Christmas it would mean for the "white collar" mates rescued by a loving brotherhood!

THE PRESIDENT TO THE METHODISTS

The Methodist Ecumenical Congress meets every ten years and gathers its delegates from all parts of the world where the Movement originated by John Wesley has penetrated. No body in Protestantism is more alert in public affairs, more aggressive, evangelistic and influential. The Congress has been in session in Atlanta this October, and one afternoon President Hoover addressed it over the radio from his studio in the White House. He spoke sound words concerning peace, the incredible expenditures on war preparations at a time like this, and the part the churches should take in working for world peace. Realizing that the conference met at a time of universal but temporary difficulty, he said: "Unemployment walks before you as something much more real than a spectre. It presents not simply an economic difficulty but an acute problem for human beings." No country represented in the Congress was exempt from conditions trying and difficult, but he was sure their courage and faith would not fail. Governments must depend largely upon churches and schools to create, preserve and increase the spiritual and moral basis essential to the life of the States themselves. He urged upon them their responsibility for spiritual leadership, for which governments look to them. We quote his closing words, commending them to ministers as worthy of a quotation from the pulpit:

"May I close this brief message with a word upon a theme very close to my heart, and I believe equally close to yours? I refer to peace among all men that dwell on the earth, to a future free from the horrors, the wrongs and results of wars between nations.

"It seems strange and incredible that after all the centuries of man's experience with war we still have to discuss it and to argue against it. It seems even more strange that with all the crushing burdens resting upon every nation because of wars we still make progress against them at snail's pace. The nations groan under taxation, people in all lands suffer daily from economic depressions, governments are perplexed—and yet we go on using incalculable sums in evident dread of conflicts that may come upon us.

"A new mind must be made in the world on this

subject; a new spirit must be created within the nations and between the nations. And I appeal to you as representatives of Methodists everywhere to unite with all other lovers of good-will and followers of the Prince of Peace for the making of human brotherhood, in which the peace of God shall prevail in the lives of men."

THOMAS ALVA EDISON

On October 22, 1931, just fifty-two years from the day he completed the invention of the incandescent lamp that was literally to transform the world's illumination, the body of Thomas Alva Edison was laid to rest beneath the banks of flowers in West Orange Cemetery, near his longtime home and laboratories. At ten o'clock that night, Eastern Standard Time, at President Hoover's suggestion and request, all electric lights were turned off for one minute, from coast to coast, in the inventor's honor, and a brief radio service paid him tribute as a benefactor to humanity. Tributes had poured in from all parts of the world. The incandescent lamp and phonograph alone would have ranked him among the world's geniuses, but these headed the list of over 1100 inventions, all of which had some relation to a human need. Telegraph and telephone, the movie, the radio—the whole electrical realm was his and he had made it a new realm for his fellow men. Living to the age of eighty-four and retaining his mental and physical vitality to the end, he had virtually lived more than an average lifetime in the indefatigable labors of his laboratories and experimentation. He necessarily lived largely apart in a world of marvels. But in his model home life, his friendships and daily conduct he proved great in character and heart as well as in inventive genius. He valued money only for the uses he could make of it. He had enough but was not a rich man, and his tastes were simple, those of a modest, unassuming gentleman. As to the place Mr. Edison holds in the public estimation, the finest expression we have seen is in the following paragraph which we quote for the benefit of our readers from an editorial in the *New York Times*:

Edison the light-bearer has gone into darkness. The master of the waves of sound is silent. Round him had gathered an atmosphere of respect, admiration and affection such as surrounded no other American of our time. His victories over iron fortune, his long years of almost superhuman labor, the splendor and scope of his inventions, took strong hold of the popular imagination; the national pride, too. Ours was this wondersmith of the world. He might have wrought all these marvels and remained apart, solitary in his laboratory. His companionable and social nature, its fine simplicities and boyishness, endeared the man, set up his essential human image in millions of minds. He was not only honored, but loved. What an earthly immortality is his. Every incandescent light is his remembrancer. He is the universal lamplighter. He has illuminated and broadened the use and wont of life. He has added immeasurably to the comfort, enjoyment and productivity of mankind.

CITY REDEMPTION CONFERENCE

This conference to consider the new opportunities of the church of Jesus Christ in the larger cities of America was holding its two days' sessions in Cleveland just as *MISSIONS* was going to press, so that a proper report of it will have to go over to January issue. Preparation for the conference had been making for many months, and the program gave evidence of the seriousness with which the city mission leaders and others have been taking the situation in our cities. That these are the pivotal points in our American life and civilization few will question. That they are the all-important points to which attention must be given by the forces of righteousness will not be debated. What, then, must the Christian church in general and the Northern Baptists in particular do to meet the problems confronting the people of these great centers of population? That is the purport of the Cleveland conference, as we understand it—to face the situation frankly and see what demands it has to make upon us as a denomination.

The program opened with a devotional address, and the topics treated included the city of today and tomorrow outside the church and within; the cure of the cities, is it evangelism or education? The redemptive agency, is it the church? with answer for the young people and for the church; Where the city church must win; Equality of religious privilege; The human resources available. Four forums were conducted during the sessions; periods of intercession were observed regularly; the entire discussion was made the basis of the findings which will carry the conference to the people.

The topics and the names of the men and women who were to speak upon them insured a thoughtful and earnest consideration.

NOTE AND COMMENT

¶ The edition of *Overseas* for 1931-32, edited by William B. Lippard with the collaboration of Esther M. Wood and Doris M. Amidon, differs in some respects from its predecessors, but retains the features of value, and is an illustrated survey of the Foreign Mission enterprise of Northern Baptists packed with interesting information. It would be difficult to find a more satisfactory handbook or repository from which to draw life bits for missionary programs or sermons. Of course the missions are all here, with the latest statistics. The personnel of the new missionaries at home and abroad affords a study in physiognomy, and the official and missionary directory is an essential for reference. A model of its class, handsomely printed. A cheap book at fifty cents, but cheap only in price.

¶ A few years before his death Mr. Edison was furnished with a set of statistics which showed that his inventions

had given employment to 750,000 persons in this country alone. That gave the inventor great satisfaction.

¶ While the Round Table has been discussing a constitution for India in London, India has had a census taken, and the figures show a total population of 350,353,678. Of the total, 238,330,912 are Hindus and 77,743,678 Moslems. The Hindus have increased 10 per cent. in the last decade, the Moslems 13.1 per cent. The figures are not given for Christianity. The Sikhs, Jains, Buddhists, Parsees and Christians have some 34,000,000 to divide between them.

¶ A new type of religious literature has appeared in Japan. This is a monthly publication entitled "The Christian Graphic," which is illustrated by the gravure process and artistically made up. We are told that this is a new departure in Christian literature, applying the gravure process to evangelism. The contents bring the message of personal salvation, treat of the Christian home and young people, and give a full page gospel picture for framing. The sample received shows clever and skilful editorial work.

¶ Recent literature leaflets include a play, "Broadcasting the Christmas Message," to be presented in the interest of the Christmas offering; the particulars concerning the eighth annual Stewardship Contest for young people; and "Our Immediate Stewardship," by Dr. F. A. Agar, who points out pertinently how, in face of present conditions, our churches face a peculiar demand for a dominant Christian stewardship. He puts well the call upon the church members to care in the brotherly way for their fellow members who are suffering from unemployment. Send to the literature bureau for these leaflets.

¶ The Board of Missionary Cooperation has prepared material that provides very fully and interestingly for the Baptist Community Canvass that becomes general in February. All previous literature has been carefully studied and revised. This new material is undoubtedly a great improvement, and it has all been tested practically. In response to a general demand this material will be distributed again this year without cost to the churches. This will be done through the state offices. The material includes a Manual, Calendar of Activities, Information and Pledge Cards, and an envelope with practical contents. There are also three pieces of literature for distribution on the three Sundays prior to Pledge Week. Certainly the Board has done its part to inform and inspire the church members. And this is in addition to the start in interest that will come through the January "Saddlebags."

¶ We have received from Dr. C. L. Seasholes of Dayton a projected program of services and subjects from October, 1931, to June, 1932, the equal of which for careful and complete origination we have not seen for long. The general theme is "The Old Faith in a New World," and the sermon topics show that without question the congregations in the historic Dayton church will be kept thinking. We note too a Church Institute on ten Wednesdays (October-December), with courses in educational psychology, the religious life of the child, the appreciation of poetry, builders of the church, young people's problems, story hour for children, devotional period and assembly period, also a laymen's program, women's program, and a Bible course. Evidently plenty going on in Dayton First.

¶ The annual statistical review of the Northern Presbyterian Church for the year ended March 31 last shows 97,825 new communicant members added on confession of faith, as compared with 70,724 the year preceding; 74,700 were suspended for disciplinary reasons; 49,858 were dismissed to other denominations and other Presbyterian bodies; death claimed 23,476; net gain in membership was 15,023, and the total membership was 1,999,131. The Sunday schools had a net gain in membership of 24,466, making the total enrolment 1,620,496. The number of ministers was 10,014, passing the 10,000 mark for the first time since 1928. The number of congregations was 9,242, decrease of 85 for the year and 323 since 1926, due to the movement to dissolve those with only nominal existence and combine others to strengthen local churches. The total contributions were \$58,171,381, a decrease of \$4,876,682 from the preceding year. The decrease was chiefly in current expenses, so that the benevolent contributions fell off by only \$550,742. They included \$3,841,579 to national missions, \$3,364,882 to foreign missions, \$842,684 to Christian education, and \$324,985 to the pension board. This is a reliable and thorough review, and we could wish that all denominations had one equally dependable. The fact is notable that the givers took their "cuts" out of current expenses and not missions.

¶ The Methodist Ecumenical Congress at Atlanta made pronouncements on many subjects. It asserted that the immediate task of all churches was to assure the nations' representatives at the Geneva Conference in February that the peoples of the world would back them in every effort and plan for disarmament and peace. It declared that in order to provide the proper environment for wholesome living, the church must resist the liquor traffic, gambling, racial discriminations and unfairness, economic injustices arising from putting profits above human values, amusements that debase, ideas of sex and marriage which do not arise from respect for personality, and war with its destruction and antagonism to human happiness and brotherhood. The Congress was not a large body, about 400, but it was exceedingly dignified and serious in discussion. It represents the largest Protestant evangelical constituency in the world.

¶ Unemployment touches many points. Mexico City is having to meet the colossal task of providing work or charity for 100,000 Mexican laborers returning from the United States for want of jobs. These people are virtually destitute, and thousands more are behind them. Efforts will be made by the Mexican officials, it is said, to distribute these repatriates over a wide area, and divert as many of them as possible to new farm colonies on land reclaimed by irrigation.

¶ Rev. Boris W. Bookin, pastor of the Russian Baptist Church in New York, and Dr. I. W. Elchhook call attention to the fact that about a year ago two Russian brothers and a sister established a Russian restaurant for the purpose, not of gain, but to help feed the many hungry children of widows and unemployed families. These self-sacrificing workers, who are members of the Baptist Tabernacle at 162 Second Avenue, have served eighteen hours a day without pay but with joy, and have made the restaurant a place of succor to many. Dr. Elchhook invites anyone who might be interested in this form of helpful work to call or write to Russian Bethel Restaurant, 226 E. 10th Street, New York.

Personal and Impersonal

Everett T. Tomlinson

While getting this issue ready for the press, word comes of the death of Dr. Everett T. Tomlinson. Thus another of the denomination's able and broad-visioned leaders passes. Thinking of the years of physical suffering, often excruciating, through which he had gone with a heroic spirit that refused to be conquered, the first thought that came to my mind was, "After life's fitful fever, he sleeps well," and "He giveth his beloved rest." I have counted Dr. Tomlinson as a friend and brother for more than forty years, and for many years we were thrown closely together in the work of the Home Mission Society. He was a thoroughly human man. That made him beloved as pastor and prized by his associates. That made him the popular writer of boys' stories. In addition to his wide range of knowledge, he knew boys and how to interest them. He knew human nature, and his sermons reached the people of all ages and grades and needs. He had a fund of humor that defied pain, a spirit of optimism, based on his Christian faith and trust, that saw God in his world and therefore was assured that all was well with it whether he could see it at the moment or not. His business judgment was as sound as his religious convictions were unshakable. He loved the Christian ministry and cherished a high ideal for it, and it was entirely in line with his desire that he gave the best years of his mature life to the development of the Ministers and Missionaries Benefit Board, which made him advisory and honorary secretary in 1929, when he retired from the active general secretaryship. He continued his visits to headquarters till the end. The ministers have lost a sympathetic and understanding friend. Due appreciation by his colleagues of his character and work will appear in January issue. This is the personal tribute of the Editor to a friend who had gained an insight into the abundant life which the Master said He came to give, and who now has fully entered into it.

Fleming H. Revell

Fleming H. Revell, who died in October at the ripe age of eighty-one, was a religious publisher of religious books; and if he was not in a class by himself in that regard, he was certainly at the head of it. There was no more sincere man in the book publishing business. Early deciding that it was his mission to benefit the world by furnishing it with religious reading, he never deviated from his original idea and purpose. Often he would print a volume at a financial risk or almost certain loss because he felt it was a book that would do good, or one that represented a worthy cause that ought to be given a chance. But no financial prospect or guaranty could induce him to put the Revell imprint on a book that was doubtful as to its influence, to say nothing of works of a low tone. Missionary books held primary place in his program, and the list of them in the Revell catalog is long and honorable; more than that, it bespeaks the real interest in great causes. Best sellers came in their turn, and there were enough volumes of interest and note to keep the firm growing and prospering, proving that the publishing of religious books could be made to pay. Mr. Revell was more than a successful publisher, he was an active member of the church, had place on many important boards and organizations, was interested in all the Christian movements of his time, and exerted a wide and

beneficent influence. Beginning his business life in Chicago in 1869, he was one of the earliest supporters of Dwight L. Moody, who was connected with the Y. M. C. A., in which Mr. Revell was active. That association with the evangelist, who rapidly developed into the Moody of world fame, continued until Mr. Moody's death; and there was a closer connection, for Mrs. Moody, who was his good angel, was Mr. Revell's sister. It was in those Chicago days that I first became acquainted with these two Christian men, and I have not known a more courteous Christian gentleman or a truer friend than Mr. Revell. It was a benediction to meet him. In his interest in affairs he was up to date, while in culture and courtesy he belonged to what is called "the old school," for which we thank God.

Dr. Padelford in Japan

The four American members of the International Missionary Council Commission on Christian Education in Japan sailed from San Francisco October 1. At the head of this American group was the secretary of our Baptist Board of Education, Dr. Frank W. Padelford. The Japanese members were to join them in Tokyo. The commission was appointed at the request of the National Christian Council of Japan, and is to deal with all types of education except primary, and includes women's work. It planned to spend three months in Japan, visiting all the major educational centers. It is the hope that out of its field studies the commission may advise the seventy-two Christian schools of Japan how they may more fully coordinate their educational system and become more effective religiously. Dr. Padelford has had much experience in this kind of investigation, having been secretary to Dr. Burton's commission to China in 1921.

Dedicating the New Madison Avenue Church

The new Madison Avenue Baptist Church home, in the fifteen-story apartment house building erected on the site of the old Madison Avenue edifice, was dedicated with a week of observance beginning on Sunday, October 11, and continuing every evening during the week following. The exterior forms an attractive feature of the first story of the building, and the auditorium, which opens directly from the avenue, is beautified by the stained glass windows, and glorified in color by the rear pulpit decoration and the organ in memory of Mr. and Mrs. Jeremiah Milbank, long-time honored members and supporters of the church whose generosity made its endowment possible. The services were carried out with marked success and included all the community and church interests, denominational and interdenominational. Taking the auditorium, parish house connecting in the rear, and pastor's apartment together, the church is now as thoroughly and permanently provided for as can humanly be devised. The present pastor, Dr. George Caleb Moor, whose pastorate, beginning in 1919, is already the longest in the history which goes back to 1848, is given the credit for initiating the idea which developed into this new style of church with financial provision for its survival as a downtown organization. The church is a beehive of activities which form a ministry for the young people of the community. Foremost in this helpful service of the church is the pastor's wife, Mrs. George Caleb Moor, who, as

president of the Woman's American Baptist Home Mission Society, holds a special place in MISSIONS' interest. The handsome dedicatory program justly says of her: "A gifted and gracious woman. An ideal and real minister's wife, with missionary zeal and consecrated fervor." The Madison Avenue Church has a great opportunity to present a living gospel.

Mr. Edison's Religion

Harvey Firestone says: "One of the greatest privileges of my life has been to have had the friendship of Mr. Edison and to have enjoyed close association with him. . . . He was recovering from a severe illness, and this led us into a discussion of his philosophy of the hereafter. I asked him what he thought the controlling power of the universe to be, and he expressed himself along the same lines as he had in previous discussions, especially on the camping trip we made after attending President Harding's funeral when he said: 'I believe in the teachings of our Lord and Master. There is a great directing head of people and things, a Supreme Being who looks after the destinies of the world.'"

Baptist World Alliance Personals

President and Mrs. MacNeill are making a very fine impression in Japan, writes Dr. William Axling. The Baptist Ministers' Conference of Tokyo and Yokohama gave them a reception at the Tabernacle, attended by all the Japanese pastors, Bible women and missionaries of the two cities. Dr. MacNeill preached in the Tabernacle Sunday morning; was given a complimentary luncheon at noon by leading Baptists of Tokyo; and in the afternoon the laymen welcomed him and heard him speak on the World Alliance work. One evening the Axlings invited ten outstanding Japanese leaders of other denominations to their home and during and after the meal for about three hours Dr. MacNeill had an unwonted chance to ask questions and get informing answers. He visited our Boys' College and Girls' School in Yokohama, and faced a full program in the Osaka-Kyoto-Kobe area. Mrs. MacNeill was enjoying it all with him.

The vacancy on the Alliance executive committee occasioned by the death of Dr. Charles A. Brooks has been filled by the election of Dr. Albert W. Beaven. That occasioned by the death of Dr. C. H. Parrish has been filled by the election of Dr. John W. Hurse of Kansas City, president of the National Baptist Convention of America.

Personal Notes

In addition to their administrative duties the secretaries of our national organizations are called on almost constantly to make public addresses, participate in formal conferences, and hold personal interviews in many directions. This is especially true during the State Convention periods in the autumn and spring. Secretary J. H. Franklin of the Foreign Mission Society has just completed an unusually heavy itinerary. Within three weeks he attended nine Baptist State Conventions, meeting in territory as far west as the Rocky Mountain region and as far east as New England. Between October 1 and 29 he traveled nearly 7,000 miles in denominational service and made thirty-one formal addresses.

Thanks to Dr. D. W. Hulbert of Wauwatosa, Wisconsin, for a copy of *The Wisconsin Baptist* of July, 1902, containing an article by him on "Quickening the Missionary In-

terest in the Churches." He was then and for twenty-five years state superintendent for Wisconsin. In the article, which he embodied in a home mission address at the May Meetings in St. Paul in 1902, he strongly advocated the uniting of all our Baptist missionary publications in a single magazine, which came eight years later in MISSIONS; of which he has been a constant reader ever since it was first issued. It was good to renew an old acquaintance, and to know that since his retirement from the state work ten years ago he has been and is at 78 busily engaged in preparing courses in Bible study, three of them being already in print and wide use not only in this country but in Canada, Porto Rico, China, and South India. He says MISSIONS is "better and better every issue." Thanks again.

One of the pleasantest calls in a long time was that of Rev. S. D. Bawden, one of the most indefatigable, ingenious, and imperturbable of our missionaries. Obstacles are an invitation to him and while a furlough is sometimes necessary, I could see that he would count it joy when the day came to start back for the field where he has developed such a remarkable work that it stands in a class by itself. The call was profitable, too, for our readers, for he has promised MISSIONS some good things by and by, after he has said the good-bye to America.



REV. AND MRS. S. D. BAWDEN OF KAVALI, INDIA, TWO OF OUR MISSIONARIES IN A UNIQUE WORK



A Christmas Folk Song

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house Him from the cold?

Then opened wide a stable door,
Fair were the rushes on the floor;
The ox put forth a horned head:
"Come, little Lord, here make Thy bed."

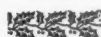
Up rose the sheep were folded near:
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The little Jesus came to town;
With ox and sheep He laid Him down;
Peace to the byre, peace to the fold,
For that they housed Him from the cold!

—Lizette Woodworth Reese.



Joy to the world, the Lord is come,
Let earth receive her King.



The Christmas Spirit

When the Child of Nazareth was born, the sun, according to the Bosnian legend, "leaped in the heavens, and the stars around it danced. A peace came over mountain and forest. The grass was beflowered with open blossoms, incense sweet as myrrh pervaded upland and forest, birds sang on the mountain top, and all gave thanks to the great God."

It is naught but an old folk-tale, says Kate Douglas Wiggin, but it has truth hidden at its heart, for a strange, subtle force, a spirit of genial good will, a new born kindness, seem to animate child and man alike when the world pays its tribute to the "heaven-sent youngling," as the poet Drummond calls the infant Christ.

O God, our Father, whose name we adore and whose grace we praise in this annual remembrance of the birth of Thy beloved Son, Jesus Christ our Lord: grant that the radiant presence of the Christ who came as a little child to earth to redeem it may shed abroad in our hearts and homes the Christmas gladness and hope. And help us so to celebrate this day, in gratitude and love, in unselfish and neighborly helpfulness and service such as the peculiar needs of this day call on us as members of the Christian fellowship to render, that it may be a Christmas memorable for the true Christ spirit of its giving.

The Prayer at Litchfield

BY DR. EDWIN P. FARNHAM

ETERNAL GOD—our God and Saviour, seal the teachings and inspirations of this hour upon willing and responsive hearts. We beseech Thee make us keenly alive to the rich inheritances that are ours. Other men have labored and we have entered into their labors. Graciously endue our spirits that we may prove ourselves worthy inheritors, alert and appreciative of their toils and sacrifices, yea, of their triumphs and joys in labors manifold. Make us to see that there are hard problems yet to be solved—forests of unbelief to be blazed through, deep morasses to be drained and turned into garden plots for the glory of God—wide and fruitful fields to be tilled—high and noble enterprises awaiting us on every hand that the sons of men may become the sons of God. O, God, our Father, make us equal to the tasks of the present and the future, make us worthy successors of the pioneers of the past. So will we dare to pray.

"Now unto Him who is able to do for us exceedingly abundantly—beyond all that we may ask or think—according to His mighty power that dwelleth in us—unto Him be praise in the church in Jesus Christ throughout all generations—world without end.—Amen."



Quotations from Christian Freedom (Harper's)

An essential part of Paul's assertion of the individual is his claim that each man for himself, with "the eyes of the heart," as he says, may and ought to see God.

Many preachers today are so concerned about defending and vindicating the Gospel that they have almost forgotten how to declare it.

For the healing of the religious disease of our time we must restore to its ancient place the thought of the self-revealing, Redeeming God, and Paul can help us here, because, in his awe-struck apprehension of the unsearchable wisdom and the unchallengeable authority of the Most High, he never loses sight of the character of Jesus.

It is our likings that determine our character, says Dr. Dods, not our opinions, nor in a sense our faith, but our love and what we cleave to more than aught else.

One needs to go abroad, says Campbell Moody, in order to learn what an inheritance we have received—not Christianity simply handed down from our fathers, but handed down in an ever-increasing wealth, like capital with accumulating interest.

A Magnum Opus in Missionary Literature

John R. Mott's New Book, *"The Present-Day Summons to the World Mission of Christianity"*

REVIEWED BY HOWARD B. GROSE

HERE we have a world-vision book, written by the one man who, by virtue of his forty years' leadership in world missionary enterprises and in such vital movements as the Student Volunteer and Y. M. C. A., besides heading the two great foreign mission conferences—Edinburgh and Jerusalem—could write it. Dr. Mott tells us in the preface that, as after Edinburgh in 1910 he was asked to describe the situation then confronting the missionary forces of Christendom, and did so in *"The Decisive Hour of Christian Missions,"* so leaders on both sides of the Atlantic had asked him to render a similar service now in the light of the developments of the two decades since Edinburgh, especially as they found expression in the findings and outlook of the recent world conference in Jerusalem. An invitation to give the Cole Foundation lectures of the School of Religion of Vanderbilt University furnished the ready opportunity, and he delivered six lectures at Vanderbilt, which have been expanded to seven, and with three new chapters dealing with Race, Indigenous Church and the Home Base, make up this solid volume. The Cole Lectures, by the way, are the print-product of the Cokesbury Press of Nashville, and rank among the first of their class in typography. Nashville has no need to go away from home for artistic book-making.

The ten chapters treat of World Trends, the Summons of Rural Life, of Industry, of Race, the Summons to Share, to Serve, to Cooperate, the Summons of the Living Message, the Summons to the Home Base, and the Leadership for this Momentous Day. Appendix, bibliography and index complete the 307 pages. The dedication has a touch of sentiment that says so much for two lives that I cannot forbear quoting it: "To my wife, through whose comradeship across the years and across the world God has communicated the most creative, self-giving and enduring impulses of my life." And the truth of it all who know them know. A few lines, but they create a hallowed atmosphere through which the reader enters the portals of the wide ranges of knowledge that open before him.

As world trends Dr. Mott predicates the spirit of nationalism, internationalism, the widespread unemployment and depression, the world-wide awakening and uprising of women, the process of industrialization, educational developments and emphases, and the gradual disintegration of non-Christian religions. These points he amplifies and enforces with masterly

skill. We see clearly the opposing forces, the many grave and emergent issues which demand attention. Dr. Mott sees the most serious menace in the educational trends, in the vast secular systems of education with limitless government resources and authority, but as to religion, either neutral or antireligious, and developing all over the non-Christian world indifference toward all religion. Add the aggressive propaganda of the Russian Communistic Youth Movement, frankly atheistic, and the situation is alarming. Allied with this is the religious trend found in a generation that has largely thrown off the restraints of the old religions and ethical systems and faces the new day devoid of guiding principles and social sanctions. At no time in modern centuries have there been such extensive and aggressive antireligious movements. But over against this Dr. Mott sets the positive declaration that "the overmastering fact is that the influence of Jesus Christ was never so widespread, so penetrating, and so transforming as it is today. It is impossible to furnish accurate figures, but it is probably a conservative estimate, based on such returns as are available, to say that fully twenty millions of men and women in non-Christian areas of Asia and Africa are now looking to Christ for guidance, for redemption, and for power infinitely greater than human, where there were less than two million looking Christward thirty years ago. If this be true, it is a stupendous fact. Moreover, the Christward movement is gathering momentum from decade to decade." And this is the closing sentence of the first lecture: "He (Christ) stands before men, as plainly greater than Western civilization, greater than the Christianity that the world has come to know."

When we take up the Summons of Rural Life in the second chapter we realize that we are entering an area amazing in character. We are confronted with the facts not of a national or local rural situation, but of the vast areas of Asia, Africa and Latin America. We are seeing in the large and the sight is arresting. Dr. Mott's studies have convinced him that the rural fields present the areas of greatest neglect. He says:

Personally I would not counsel devoting less attention to the claims of the cities and to the institutional work so largely centered in the cities, but would urge that the time has come, in fact is long overdue, when a much larger number of the ablest missionaries, and a marked increase in the amount of mission funds, should be assigned to the

all-too-neglected rural communities. It is also important that among all who are to serve rural fields there be developed more genuine rural-mindedness. Far too many are actually working in the country without an appreciation of the special needs of country people.

The rural population with which the world mission is specially concerned numbers approximately a billion. Over 750,000,000 are in Asia; in Japan 52 per cent. are in the country; in Korea 90 per cent.; in India 90 per cent. live in 700,000 villages. Most of the 170,000,000 of Africa live under rural conditions. The facts concerning the villages and village life in the non-Christian lands where Christianity has not transformed them do not make comfortable reading. The rate of rural illiteracy ranges from 40 to 90 per cent., except in Japan. The economic lot of the peasant or village population is desperate. In Japan two-thirds of the farmers are full or part tenants, fighting against poverty and carrying an aggregate indebtedness exceeding two billions. Korea is as badly off. The Indian peasant as a rule is poor and hopelessly in debt, hence underfed and an easy prey to disease. China does not afford a brighter picture save in rare instances. From Mexico to the southern extremity of South America much of the agricultural labor is really peonage.

Rural Africa is fairly reeking with disease, and some unconquered diseases of grave peril to mankind have their chief abode there. These extensive tropical areas have scarcely been entered and are virtually unserved by the modern medical profession. Says Dr. Mott:

So far as the village life is concerned the ministry of health education, child welfare, and sanitation is relatively unknown. The exceptions are so very few and far between as to make the general black background of physical human need and suffering overwhelmingly appalling. How sadly true it is, also, that the haunts and strongholds of darkest and densest superstition are the villages of the non-Christian world. Here may be found animism in its crudest forms—a religion of fear and despair—and the most deadening and enslaving influences of the non-Christian faiths. Even strife among social, racial, and religious groups and castes breaks out in greatest bitterness in the midst of village life conditions. Though all these and other evils and adverse conditions exist in cities as well as in the country, they are to a far greater extent unrelieved and unopposed in the villages.

These rural problems are not of academic but supreme concern. On their solution the comfort, welfare and destiny of whole peoples and nations depend. Dr. Mott makes out a strong case for the rural peoples upon whom the West is dependent for much more of food and clothing than it realizes. He says the Christian Church, above all other bodies and forces, should be aflame with interest and burdened with concern for the rural population of the entire non-Christian world. The world-wide agrarian awakening challenges the churches to address themselves as never before to this vast area of human need and neglect. This is Christianity's opportunity. The

doors are open on every hand. He speaks of the rural uplift work as conducted by Dr. Sam Higginbottom, of the rural surveys, the notable visits of Dr. Kenyon L. Butterworth to the Far Eastern countries, the collaboration of Dr. Thomas Jesse Jones in Africa, Dr. Kagawa's dynamic leadership in behalf of the peasants of Japan, and the all too small band of devoted agricultural missionaries and advocates, among whom our own missionaries Case and Bawden might well have found place. He believes a new day has been ushered in, and presents a constructive program with nine points, the first being the development of an adequate, accepted apologetic for agricultural mission work which will be recognized by missionary administrators, donors and advocates, and accorded a place coordinate in importance and provision with that given to medical or educational work. At present, of 1800 missionaries representing North American boards in all parts of the world only about 100 are recorded as agricultural missionaries, and this the result of a twenty years' growth. Probably not more than half of this small number had specialized training. This program calls for a large reconstruction of forces, but it calls first of all for a sympathetic assent to this phase of foreign missions. It touches, however, the livelihood of a great majority of the human race. If demonstration centers are established, as suggested, this work will undoubtedly draw much fresh attention and interest to the missionary work. The reader of this and the next chapter, on the Summons of Industry, will not be able to escape the question as to Western Christianity's responsibility for the exploitation of non-Christian peoples. It was in the light of what he had seen of India's village life and awful conditions that Dr. Mott understood why Gandhi had undertaken his weaving revolt.

The chapter on Industry, showing what the machine age has done to the Far East, and the perils to which Western Industrialism has exposed the non-Christian peoples, is something new in missionary literature. Dr. Mott has studied the situation carefully and gives matured conclusions. The challenge to the Christian forces is to act with all power to save the peoples of these other continents from the disastrous results of mechanized civilization in the West, where conditions and practices still obtain which are a shame and a reproach. Economic questions are at the fore today. The facts of this chapter call for separate treatment, so important are they to an understanding of the missionary problems they present. Dr. Mott believes that the faith of Christians is involved in the way in which they meet this industrial issue and challenge.

The race problem is equally acute, but we are more familiar with it, at least at home. Dr. Mott brings it before us in its international aspects. He says there is unmistakably a growing volume of racial animosity throughout the world, and this is some-

thing to make us pause. Certainly the situation cannot be a matter of indifference to any race or nation. It has a vital bearing on the missionary program. While the problem is urgent, Dr. Mott discovers inspiring aspects, in that it is an evident movement of the higher spirit in man, a hope of realizing a freer, fairer and nobler future for all. The very difficulties present to him an added attraction. Christianity requires the impossible to demonstrate its conquering power. He considers various policies suggested and tried, such as segregation, federation of races, none of them, however, such as appeal to the higher levels in the realm of ideals. He finds in the teachings of Jesus Christ principles which, if applied to interracial relations, would increasingly flood the world with good will and unselfish actions. But this comes back to the original difficulty: how to get these principles applied.

One admirable rule is suggested by Dr. Mott. "Every Christian should seek to discover the mind of Christ on the subject of race relationships, and then make that mind his own." This is without doubt, he says, the greatest single contribution which each one of us can make to the solution of the race problem. And this gives us each one something to ponder and do. This is a chapter to read more than once. The facts showing that something has been accomplished and that much more is under way give encouragement, but there is no concealing the gravity of the situation or the difficulties of the task. Dr. Mott says the mission of Christianity here is unique. As a cooperative enterprise between races and not simply a mission from one race to another it is by far the most extensive and influential means to insure right racial understanding, good will and cooperation, because it is world wide in its vision, program and ramification, embraces all races, has commanding vision of humanity as a brotherhood, rests on recognition of Jesus Christ as Lord and of men as brothers in Him. Thus "the world mission believes that the principle of brotherhood transcends all accidents of race. It accepts the obligation to make Christ known, loved and obeyed among all races." He quotes the Jerusalem findings on the race question, and concludes: "Jesus Christ, and Jesus Christ only, can solve the race problem."

In the chapter on the Summons to Share, Dr. Mott impresses as the first essential, if mankind is to be won, that Christians should find a world fellowship in which they can pray, plan and labor unitedly. Sharing was a distinctive word of the Jerusalem Meeting, and this idea is exerting a profound influence. He describes the sharing that is taking place between the younger and older churches, the nationals and missionaries, in mission lands. Not only visions and messages but creative personalities like Stanley Jones and Kagawa are being shared. There should be far more sharing of dynamic spiritual literature. Christian leaders need to unite more than

hitherto in determining the Christian strategy. Since increasingly the world mission is arriving at a common program, it must develop a united strategy. There is still much pioneering to do. Great areas in Central Asia, Africa, Latin America are still without missionaries. He suggests that the younger churches in these countries should share the responsibility of occupying these fields. The older and younger churches have alike experiences to share. In working out the lessons of sharing, more missionaries will have to be sent. Since question has been raised as to whether more are needed or wanted, he says extensive inquiries have made it clear that a large number of well-qualified missionaries are not only greatly needed but wanted by the Christian nationals of the countries concerned. As to what the younger churches have to share with the older, they often afford present-day illustrations of early Christianity. This explains why many a leader comes back from a visit to the mission field so greatly refreshed and strengthened in faith. The churches of the West may also learn lessons from the devotional practices of their fellow Christians in the Orient. What is the secret of realizing more fully the conception of sharing? Where missionaries were formerly spoken of as leaders, teachers, masters, they will increasingly regard themselves as cooperators, colleagues, partners, helpers.

This principle of devotion is so difficult of achievement, yet so vitally essential, Dr. Mott says, that he devotes a chapter to it—the Summons to Serve. In this he takes us into the indigenous church field and life in informing way. It is a marvel that many of these churches have survived the Westernizing they have received. The point on which most emphasis is laid is that if the indigenous churches are to be preserved in purity and power they must be kept strongly evangelistic and aggressively missionary. One secret of this is prayer bands and spiritual retreats. The evangelizing of the world calls for a large number of highly qualified indigenous workers. These will always have larger and more influential access to their own people, and this would seem to be the providential method. To raise up an army of native workers there is need of far more prayer. Anything else is superficial.

The Summons to Cooperate gives evidence of the way in which the world mission of Christianity has already led the way in cooperation between Christian denominations, nations, and races. The dimensions of the task are so vast, the issues at stake so great, and the difficulties so baffling that nothing short of union in plan, organization, intercession and sacrificial effort will avail. To show progress, prior to Edinburgh (1910) there was practically no effective organization for cooperation. Between Edinburgh and Jerusalem (1928), beginning with only two organizations formed to unite all the missionary forces in their respective countries—Germany and North

America—by 1930 there were 28 Christian Councils, 14 in the countries which send missionaries and 14 in the countries to which they are sent. Each council as a rule unites all the Protestant missionary agencies of the country. After the war came the International Missionary Council representing the 28 national councils; so that for the first time in the history of Christianity we have closely linked together both nationally and internationally the agents and agencies of the world mission of all Protestant Christendom. During this second period cooperative or union projects, largely local or regional, have multiplied rapidly. Jerusalem was the beginning of a new period which it was hoped would be much more significant in cooperative achievement. Leaders hope and believe it may "constitute a new epoch in which the implications of interdenominational and international cooperation may be taken much more seriously than ever before, and in which there may be realized the great results that ever attend genuine cooperation and unity." Dr. Mott believes that all this preparation, this extensive organization of forces, these 28 national councils and the International Council, the multiplication of union mission projects the world over, the national federations of churches and recent movements toward the organic union of churches in different countries—these striking developments have been "called into being by the Ever-Living and Ever-Creative God Himself for great ends and great achievements." And I quote here a paragraph expressing his deepest convictions:

It is highly significant that the growth in volume and momentum of this movement toward closer cooperation and unity synchronizes with the recent startling development of divisive movements and influences among men. It comes also at a time when the world mission is confronted with the greatest combination of difficulties which it has ever been called upon to meet. If ever Christian forces needed to present a united front to all that opposes, it is now. And yet the alarming fact is that it is entirely possible that the Christian forces may lose out through failure to combine, or through failure on the part of the Christians who have already united in various organizations to realize the implications of real cooperation and union and, therefore, to pay the sacrificial prices necessary. The most serious factor is not so much the divisive and other sinister forces which oppose the Christian Church, but the divisions in the ranks of the Church itself and the apathy, indifference, and lack of heroic response with which Christians meet the summons to a far closer cooperation and unity. Without doubt our divisions are still our greatest handicap. In many parts of the so-called non-Christian world our divisions are a serious stumbling block in the way of the people of the country. The Christians in these lands find it impossible to reconcile the existence of so many denominations with the unity for which Christ prayed. Generally speaking, the churches in Asia, Africa, and Latin America, including both the nationals and missionaries, are more ready for union and cooperation than those of the West.

The situation as seen through the eyes of a few trusted nationals and missionaries is enlightening, leading to the conclusion that a failure to achieve closer cooperation and unity means the impoverish-

ment of the leadership of the missionary enterprise. This would mean inevitably the impoverishment of the membership of the churches. In some countries there is grave danger that failure to unite may let the initiative pass out of Christian hands into those of the antireligious forces. In Japan, for instance, the inflow of works of the materialistic school of communism caught the Christian leaders off their guard. The same is true among leaders in the United States in face of the teachers and writers representing the behavioristic psychology and the exponents of humanism which denies the superhuman.

A strong point is made on the wide difference between vital interdenominationalism as contrasted with colorless undenominationalism. What is needed is maximum, not minimum; unselfishness, humility, large-mindedness, study of priorities, recognition of the Lordship of Christ. The chapter compels thought.

The Summons of the Living Message deals with the Jerusalem Meeting and its Message and Findings. When the Message was read by the Archbishop of York the delegates saw in it a great word for the present age. It came as a God-given lead to the Christian forces in this new day. Dr. Mott treats of its significance. To release this vital message is the all-pervading purpose of the world mission. Expressed simply, this governing objective is to make Jesus Christ heard, known, trusted, loved and obeyed in the whole range of individual life and in all human relationship. Dr. Mott then points out the larger plans needed to liberate adequately this living message. The supreme need, he concludes, is that of infinitely greater resources, and this means the superhuman. The task is beyond our powers. "It can be accomplished only by the Holy Spirit, whose power we received in its completeness only in the fellowship of Christ's disciples."

The Summons to the Home Base is practical and full of valuable suggestions. I shall reserve this and the closing chapter on the leadership for this day to a later time. We have been in company with a great leader who is at once an idealist and an executive; one whose goals are set in the ideal, but whose approaches are practical. He never leaves his hearer or reader in pessimistic mood, because his own faith in God never falters. He leaves us, in the closing pages, in the high spirit of adventure, which the sublime enterprise of missions occupies. He says:

It takes a program such as world-wide missions, properly conceived and presented in all their massive greatness, wholeness, oneness, and revolutionary and transforming power, to arrest the attention and command the cooperation of men and women of large affairs and of the greatest power and influence. It is my deep belief that here also lies one of the secrets of winning to the mission cause the new generation. To them there is nothing like the attraction of hard things. Here also is the secret of victory. Church history has taught no lesson more eloquently than that where the spread of the Gospel is difficult heroic faith has made it triumphant.

News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources

A David and Goliath Drama in Burma

The accompanying picture shows a group of Anglo-Indian boys and teachers from the Baptist English High School who took part in our recent drama, "David and Goliath," given at Immanuel Baptist Church in Rangoon. The drama was put on with practically no expense. Mrs. Eden designed the equipment, most of which, shields, sandals, spears, helmets, etc., were made by the boys themselves. The night of the presentation, just about time to go, down came the rain in drenching style. We surely expected it would put a damper on our show. How happy we were to find the Hall filled with expectant people. The boys did real splendid work. There were five scenes. 1. The Challenge. 2. Saul and Jonathan. 3. David and his Brothers. 4. Saul and David. 5. The Battle. The epilogue was given in the form of a march ending in the form of the Cross. Now we are working on a pageant of episodes setting forth the development of religious education from the early period to the modern instruction. The Anglo-Indians are very fond of this type of presentation and enter into it with great delight and vigor.—*F. E. Eden.*

A Communion Service in South India

Here in a little Indian village we prepared for the communion service. I took one of my camp tables (there were no other tables in the village) and placed it in the center of the hamlet. A clean white cloth was spread over it, the vessels were placed on it and these covered with another white cloth. The newly baptized converts gathered around the table, sitting on the ground. The non-Christians from all parts of the village stood around to witness the ceremony. We sang several hymns, read the Scriptures and offered prayer.

On my right I could see a few cows, tied to the posts of the houses; a number of buffaloes wandered about, sticking their heads in at the openings of the houses. The village dogs kept up their incessant barking; a number of pigs grunted and squealed as they rooted about not far away; the roosters from every roof kept up their evening anthems. Little children gathered in groups, wide-eyed and curious.

Surely this was a great day for this little village. In spite of all the company and distractions round about, we seemed oddly apart from it all, this group of new Christians and their mis-

sionary. We were in the presence of the Master and He had promised to be with us always. As we gathered about His table, we knew He was there.

I have witnessed High Mass in St. Peter's at Rome. I have also been present when the Holy Eucharist has been given in Westminster Abbey. Yet as a missionary of the gospel in a far land I have realized the presence of the Saviour more vividly in these humble village services than in any in which I have participated in the great churches and cathedrals of Europe or America. The simplicity and the earnestness of the great and new adventure to the hungry souls in these small villages of India make for vital experience.—*F. W. Stait.*

The Murrow Indian Orphans' Home

Murrow Indian Orphans' Home at Bacone is a separate institution from the college, although the administrative supervision and the teaching have always been a part of the college and the college has financed the Home out of its school budget. This has frequently resulted in a deficit in the school operations. This year Murrow has become a separate home mission departure with a budget of its own and will require more financial support. There could be nothing more appealing than the needs of the 94 little children who look to Baptists for loving Christian care.

Children of Missionaries in Burma

From the verandas of the school for missionaries' children five ranges of mountains can be seen, while the school itself is on the summit of another. High up on this beautiful hill station in Central Burma the children of our missionaries to Burma may receive their elementary education, thus enabling the parents to keep more closely in touch with them during those important early years. This year the family numbered 31, but four of the older boys left in June. Mrs. Agnes E. Raymond and Mrs. Beulah N. Allen are in charge here.



SCENE IV IN THE DAVID AND GOLIATH DRAMA



THE SCHOOL FOR CHILDREN OF MISSIONARIES IN BURMA

Mrs. E. C. Condict, at the right of the picture, was in charge of the school in 1930-31 prior to Mrs. Allen's coming.

Christian Employees Much in Demand

Rev. Frank Kurtz, recently designated to Secunderabad, India, writes of his first experiences in charge of his new station:

"We are not yet very well acquainted with this large city, but we find that our Christian men and women are in great demand in many positions. Thirty of our Christian women and twenty of our Christian men are teaching in schools ranging from primary to high school. Most of them teach in schools with Hindu pupils. There are 25 of our Baptist men employed on the railways as station masters, assistants or clerks. Others are employed as nurses and compounders in various hospitals. Baptist patients from the city and surrounding country often come to the hospital. There is a Baptist community of at least a thousand, including children, living permanently in the city, while there are hundreds of Baptist transients. There is a great opportunity for work in directing the Christian forces here. At Lallaguda, where the railway workshops are located, there is a large number of our Baptist men at work. There is quite a congregation there and they have just settled a pastor. Several have been baptized."

In conclusion Mr. Kurtz adds the following encouraging report: "Our latest reports show that for the first time our South India mission shows a church membership of over 100,000. Several thousands of new converts have been baptized since January 1. The Seminary reports 42 new students, an unusually large number, and all schools are full to overflowing. The outlook is good in spite of political troubles."

Chinese Boys Witness for Christ

"As I look back over the last few years of work at the Chinese Mission in San Francisco," writes Miss Marguerite Calder, "I realize that we cannot measure our work by great numbers of souls saved, but we must win them one by one and send them out to be witnesses unto Him in the hospitals, shops, restaurants, schools or wherever they may go. James Lee has been a wonderful example of witnessing for Christ. He has been in the tuberculosis ward of the San Francisco Hospital for two years. His fine Christian spirit has been commented on by the nurses. From time to time there have been little disagreements among the patients. Sometimes another patient's bed has been moved beside that of James so that he might help the other patient over the difficulties and make peace. James visits all the Chinese patients in the various wards and has per-

sonal talks with them. When he finds them interested in the Bible, he tells us and we supply the Gospels and Testaments. It is a joy to sit at the bedside of this young man and talk with him. He radiates sunshine by his Christian spirit and the patience with which he bears his trials and suffering.

"Ching is another boy who has shown growth in his Christian life. When he left our day school to go to junior high school, he was very thankful that while he was in our school he found God. He has his 'quiet talks with God' every day. At our closing exercises in the boys' rooms in June, he came back to be with the school boys and show his interest in the program. The president of the Students' Club asked him to speak a few words, though he had not come prepared to talk. He stood before those 50 boys, less than half a dozen of whom were Christians, and told them about a Friend who was always near him to help him over difficulties and guide him in all things. He said he wished to introduce them to this greatest Friend Jesus Christ, and hoped that each one would take Jesus as his Friend and follow His guidance."

Christmas in the Peabody-Montgomery Children's Home

The "grown-ups" on the picture are boys and girls who were brought up by the Home since 1922. But only a few are here; just visiting on their holidays. Some are already self-supporting and send their very first savings back to the Home, "from grateful hearts."—Mrs. Lydia Kolator, Czechoslovakia.



CHRISTMAS IN THE PEABODY-MONTGOMERY HOME

Tenth Annual Crow Indian Baptist Association

Pryor, Montana, was this year hostess to the Association. Miss Mary Murray gives a vivid description of the meetings:

On Tuesday, June 9, the Indians began to come, though the meetings did not start until Wednesday evening. It was a pleasant sight to see the cars crowded with men, women and children. On the outside of the autos was the bedding and many other things such as tents and "eats." Even the dogs came along. By Wednesday evening there were about 28 tents pitched all around our little Mission. It was a wonderful sight to me, as I had never experienced any of these meetings before. I was so thrilled over it all that I almost forgot that there was any world outside of the Crow Indian Reservation. I had a chance to get acquainted with the folks from the other Crow fields and came to love them all. Many have said that this Association was the very best ever held, and I am sure it was because of the fine spirit in which every one of our Indians entered into the work. For weeks they had worked to make our chapel attractive, and for weeks we had prayed that God would help us plan and that He might be glorified in everything we did.

The Indians love the sunrise prayer meetings. Some of the workers thought it made the day too long to have a sunrise meeting every morning at five o'clock and continue the meetings all through the day and until late at night, but the Indians wanted the meetings, so we had them. We went up to the hills about a mile and a quarter away to the sacred places. Near us was the "Baby-place" where the Indians used to go when they wanted children. The women used to go there and take gifts. They would put a bow and four arrows and a hoop and stick near the Baby cave. If the woman were to have a baby boy, the bow and arrows would be gone when she returned, or if the baby were to be a girl, the hoop would be missing. Many times the Indians also went to this Baby-place to pray that their children might grow up to be brave and noble. So it was fitting that we, as a group of Christians, should go up there to pray to the true God whom the Indians too have come to love. Many of the Indians were so anxious to go to the prayer meetings up there that they went as early as 3.30 and 4 o'clock every morning.

Our association theme was the same as that of the Northern Baptist Convention, "Christians in a Changing World." We had some wonderful addresses by outside speakers, but many fine messages were given by the Indians themselves. Truly we were proud of our Indian people.

On Saturday noon we had the annual feast, but before the meeting closed that morning the moderator said, "I cannot go and eat until we have given an opportunity for people to give themselves to Christ." As he talked, the tears ran down his face. There were several converts before the meeting closed, and that evening an Indian man for whom the Christians have been praying for years came forward. On Sunday after the morning service there was a very beautiful baptismal service out in the creek by the Mission. Truly it was a fitting close for our meetings. Our hearts were made glad because of the large attendance at all the meetings and also by the fact that the young people were so responsive. There was a fine spirit manifested all through the five days and all felt the Holy Spirit at work.

Prejudiced Against Milk for Children

To Americans milk is such an essential in the daily diet that it is difficult to picture people prejudiced against its use as reported by Rev. Chester V. Strait of Haka, Burma:

"The use of milk has spread beyond the confines of Haka and the out-villages are now using it, but Christian families only. One of the Bible school men reported to me when he came in this year that he had purchased two cows, much against the wish of his father and mother. He began to give his next youngest child milk to drink, and the villagers said he would kill the child because he was not giving it rice. He replied by saying, 'I am going to give her milk.' Then he said to me, 'And do you know, Boipa, when I left, my baby was larger than any child of its age in the village?'"

The Village Blacksmith in Belgian Congo

On a recent trip I met for the first time a native blacksmith and paid my first visit to a blacksmith shop. There was no "spreading chestnut tree" to shield it from the white heat overhead so that it stood like a smoking haystack in the blazing sun. The smithy consisted of a small, low roof resting on four poles, yet within was the most ingenious contraption I have seen for some time. The blacksmith was a small, jovial, middle-aged man, well built, clothed in the usual miniature garb, but possessing a clever mind and in his work displaying unusual mental inventive qualities. The anvil consisted of nothing more than a flat stone about the size of the average suitcase, and the

hammers—for there were two—were made of gun-barrels hammered down until they were flat at the bottom and solid, but leaving enough of the gun-barrel in its original shape to be used as a handle. The forge consisted of two V-shaped hollowed logs, side by side, with holes at the narrow ends and two holes at each log at the top. Over the four holes at the top were loosely stretched pieces of hide which two boys by means of a loop in the center, rapidly raised and lowered with staccato rhythm. At the narrow end of the forge was placed a broken cooking pot through which the air passed and behind which was built the fire. Here I watched the native smith make with remarkable efficiency a hoe and a knife out of an old piece of iron. As I left the blacksmith shed I mused for a while on the fact that the world moved before our modern age and realized perhaps as never before that hoes and knives were made from earliest times, but I could not help but wonder what my friend would do were it possible for him to visit with me one of our modern foundries at home and see what changes the centuries have brought in his industry.—*T. E. Bubeck, Moanza, Belgian Congo.*

A Revival Meeting in El Salvador

The missionaries at Colegio Bautista, Santa Ana, El Salvador, took advantage of a two weeks' vacation in July to put on a special entertainment to raise money for the new church building. Miss Pearl Harris writes: "We made about thirty colones (the native dollar) and everyone was delighted with the program, which was entirely religious. As soon as it was over we packed our bags and set out for Zacatecaluca, a town in the southern part of the republic which was said to be very Catholic. The pastor of the small Baptist church took us into his own roomy house and we fared very well. Our own fine pastor of Santa Ana went to do the preaching, and we furnished the music. From the first the church was full each night, and at the end of a week there were 45 conversions. We called on the mayor and he treated us with great courtesy, assuring us of his backing in regard to order in the services. The two policemen, who attended to prevent disturbances, never had anything to do, and became so interested themselves that they carried away New Testaments which they promised to read. Each night there was an after-meeting to

which nearly the entire audience stayed, and it was with difficulty that at ten o'clock the weary preacher could get away. The colporter, who distributed tracts and Testaments during these meetings, had a remarkable conversion and is doing a wonderful work for Christ in this whole republic. He was a notorious man, as wicked and enslaved by sin as can be found anywhere. Until nine years ago he lived the life of a drunkard and was given up to fighting and immorality. He says now that in those years he served Satan. Nine years ago, when he had

finally married one woman, but was worse than ever, a Christian woman talked with him and gave him a New Testament. From that day his life was changed and he began to serve his Saviour. He learned to read and has gone from town to town preaching the Gospel. He was persecuted from the beginning, having been stoned, pulled about by angry mobs, imprisoned, and almost blinded by pepper. When forbidden the liberty of preaching in his own town, he climbed to the top of a high tree, from which he preached to the neighbors. One of his converts

from this 'tree-preaching' went away to school and came back to carry on the work in another town. As an illustration of the pitiful superstition which abounds here, let me cite one case. In a certain town the colporter preached in the plaza, day after day. The women tried drowning him with songs. He preached louder. They tried stones and sticks. He stood firm. They went to the priest for advice. The priest told them that he could not withstand holy water. So they showered him next day with holy water, and were much surprised that it had no effect."

Where Three Missionaries Sleep Their Last Sleep

THE three tombstones shown in the accompanying photographs mark the last resting places of three Baptist missionaries.

The picture at the left shows the grave of Rev. Paul Sornberger whose untimely death in the Philippine Islands at the age of 35 was reported in September issue. The floral tributes are from fellow missionaries and from students in the Central Philippine College among whom he had been a most popular and highly esteemed teacher.

The center photograph shows the stone at the grave of Dr. Jacob Speicher, for 35 years in missionary service, who died of typhoid fever July 15, 1930, at Swatow, South China. The inscription is in Chinese, while on the



GRAVE OF JACOB SPEICHER IN SWATOW

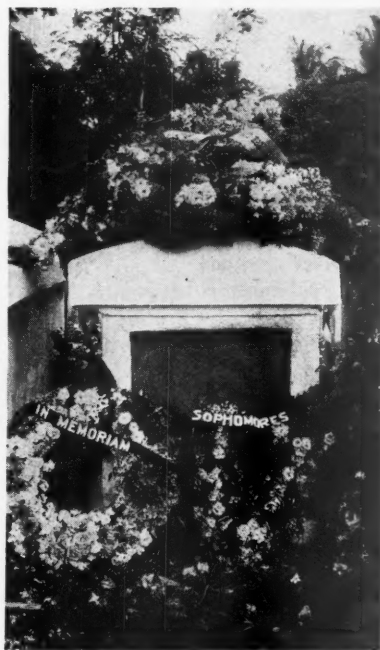
opposite side of the stone the English translation appears as follows:

REV. JACOB SPEICHER, D.D.
BORN JULY 27, 1866
BROOKLYN, NEW YORK
U. S. A.
DIED JULY 15, 1930
SWATOW, CHINA
SERVANT OF THE CHINESE PEOPLE
FOR THIRTY-FIVE YEARS
FOR CHRIST'S SAKE
"Entered into his rest"
Heb. 4-10

At the right appears the cross on the grave of Rev. Robert Wellwood in one of the huge military cemeteries in France. During the war he heard the

call to service among the thousands of Chinese laborers in France, many of whom had been transported to France from his own remote mission field in West China. While ministering to them as a Y. M. C. A. worker he was instantly killed by a German shell crashing behind the lines.

It is well to remember that these three faithful ambassadors of Jesus Christ, and multitudes of others who preceded them and who now likewise sleep their last sleep in distant lands to which they went from America never to return, sailed away from home for the single purpose of bringing to others the immortal story of Him whose birthday the world commemorates again at this Christmas season.



GRAVE OF PAUL SORNBERGER IN ILOILO



GRAVE OF ROBERT WELLWOOD IN FRANCE

The Board of Missionary Cooperation

Set This One Day Apart

To maintain our Northern Baptist missions, with an ebb tide in industry and commerce against us, is a serious problem.

Many Baptists who in the past have been loyal supporters of our missions now find it impossible to give anything because they are out of work.

Through the unselfish giving of others who still have an income, and in no other way, the emergency can be met. Unless the person who is on the payroll or has money coming in from some other source takes the place of his brother who has not a dollar to give, we cannot prevent a decline in missionary receipts.

As one means of coping with this situation, Northern Baptists will observe January 29 as a day to be set apart for sacrificial giving.

Every Northern Baptist who is employed or is otherwise provided with an income, is urged to give to our unified missionary budget, in addition to pledged or regular giving, all of his or her income for that day, FRIDAY, JANUARY 29, 1932.

Of course the income for this single day is suggested as a minimum and many who can do so will want to give more. It is obvious that to be of real help such gifts must be made without diminishing any other usual giving, as at Christmas or Easter. In short, an actual increase in the individual gifts of those whose incomes continue is the only possible means of overcoming the losses due to the present situation.

This project was much discussed before it took definite form, and in advance of any general appeal many Baptists have pledged whole-hearted support of the plan. They do not limit themselves to promising one day's income, but pledges have been made to give the earnings of a week and even a month.

"For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their wants." II Cor., 8:13-14.

President Jones in South

President Mattison B. Jones of the Northern Baptist Convention concluded his first tour of the field with an address

at the Massachusetts Convention in Worcester. He then left for the South to fill a number of engagements in that territory under a reciprocal understanding with the Southern Convention. Dr. W. H. Bowler, as well as President Jones, has been giving assistance to Southern Baptists in connection with their Community Canvass, and later in the year speakers from the South will return these visits and will be heard in Northern churches. President Jones' itinerary for his southern trip covered the following points: Oct. 30-31, Raleigh, N. C.; Oct. 31, Columbia, S. C.; Nov. 1, Jacksonville, Fla.; Nov. 2, Atlanta, Ga.; Nov. 3, Birmingham, Ala.; Nov. 4-5, Jackson, Miss.; Nov. 5-6, Shreveport, La.; Nov. 6, Memphis, Tenn.; Nov. 7, St. Louis, Mo.; and Nov. 8, Louisville, Ky.

Distribution of Saddlebags

A simple plan has been devised for distributing *Saddlebags*, the 1932 January booklet of missionary information. Every church is asked to appoint an Express Agent, who in turn will appoint carriers to be called Express Messengers. The list of families in the church will be divided into groups, preferably of not more than ten families each, and to every such group a messenger will be assigned to make the deliveries. The messenger will be supplied with a Route Card which should be signed by some representative of the family when the copy of *Saddlebags* is delivered.

Saddlebags is the sixth in a series of booklets providing special missionary information for daily reading during January. In previous years, the *Log*, the *Chronicle*, the *Latchstring*, the *Transit* and the *Mail Box* have been read in hundreds of thousands of Baptist homes. When you read *Saddlebags* you will be conducted along pioneer trails that lead not only across the North American continent, from Atlantic to Pacific, but through Africa, China, India, Japan, the Philippine Islands, Central America and the West Indies. In choosing *Saddlebags* as the title for our 1932 January booklet about Baptist missions, the pioneers who followed the Overland Trail were in mind, but you will find that the stories and pictures provided cover a wide range, from Forty-niners of the California gold fields

to the Christian Chinese who will be the leaders of their country tomorrow.

It is necessary to issue reminders that the supply of *Saddlebags* will be limited to the actual requirements of Northern Baptist families. The normal demand for our January booklets is so large that the whole edition is exhausted in a short time and it will be well to make sure now that there is to be a copy in your house before January first. There will be one free copy for each Baptist family and one for each Baptist away from home.

The 1932 Book of Remembrance

The 1932 Book of Remembrance has been printed and will soon be ready for delivery. All who have been readers of it for the past ten years realize the value of this compact handbook of prayer and missionary information. The 1932 edition has fresh material throughout, including a revised and up-to-date list of Baptist workers at home and abroad.

The key to each page is found in the names and birthday dates of the people by whom our work is carried on in the field and in the offices of the denomination's various societies and boards.

For each day there is a page which deals with some field, institution or organization which forms a part of the great program of Northern Baptists. There is a prayer topic which guides your prayers directly to the centers of our mission work all over the world. There is a Scripture reference. One of the new features is the inclusion of the text on which the weekly readings are based.

A Fine Example

A practical relief step, in line with the appeal recently issued to Northern Baptist churches by President Jones and former Presidents Harris and Rhoades, is indicated in a plan adopted by men of the Third Church, St. Louis, Dr. C. Oscar Johnson, pastor. The men's Bible class has assigned five of its members to duties somewhat like those of liaison officers in the army. They make contacts with firms where there are possibilities of employment and promptly relay the information they get to men out of work. They also print in the church bulletin a list of positions they have men to fill.



The Reviewer Says—

Miss Margaret Applegarth has written many original and charming volumes, of interest to all ages, but she has written nothing that possesses more interest than this book entitled *And So He Made Mothers*. Its appeal to the heart is irresistible. These stories, proverbs, programs, selections from the lore of every land, make a simply delightful collection. This is a storehouse for those preparing to celebrate Mothers' Day. Mothers receive the honor and praise and recognition that is their due, and a more beautiful tribute has not been paid them. Preeminently a home book that will please the whole family. (Richard R. Smith, Inc.; \$1.50.)

The International Aspect of the Missionary Movement in China, by Chao-Kwang Wu, Ph.D., Professor of Political Science, Fuh Tan University and Chih Tze University, Shanghai, China, is a clear and thorough study of a subject of importance not only to foreign missionaries in China but also in other lands, where the general principles relating to the rights of resident aliens and citizens come into play. The author pursued special studies at Johns Hopkins in this country. He says the Missionary Movement in China has been beset with many difficulties of international significance. Because of the toleration articles in the treaties Christianity has been attacked by the Chinese as a foreign religion with imperialistic designs, which has put the missionaries in a prejudicial light. In this way the movement is treated in China not so much as a religious or social problem, but as an international political issue. The chapters treat of the legal rights of missionaries, which are not all definitely established, their control and protection, international complications, status of missionaries and their political influence. In an appendix are given toleration articles in the treaties, some actions of foreign missionary boards regarding abolition of extraterritoriality, and bibliography. The treaties have introduced elements that complicated the status of the missionaries, but the practical conditions have been generally favorable and considerate, many privileges having

been enjoyed that could not be claimed as rights, not being backed by legislation. The toleration articles, which worked a stupendous change in the status of the missionaries and the Chinese Christians, are fully stated and explained. The right of Protestant missionaries to reside in and hold property in the interior; the securing of a treaty provision that missionary societies of the United States might rent and lease land in all parts of the Empire for missionary purposes as their properties in perpetuity; and facts relating to the control and protection of missionaries are clearly set forth. With the chapter on international complications the author begins a review of the missionary situation, as seen from the native angle by an impartial scholar, which is of special value to those who wish to understand the background of the anti-missionary movements in China. This we shall consider editorially in a later issue. While he frankly states the facts as he finds them, he is sympathetic with the Protestant missionaries who, he says, have usually led a plain life and not interfered in political and legal affairs, which he cannot say of the Catholic missionaries. The work is admirably done, and the publishers have made a dignified volume. (The Johns Hopkins Press, Baltimore; \$2.50.)

The Story of Agricultural Missions, by Benjamin H. Hunnicutt and William Watkins Reid, treats of rural conditions in the Orient, Africa, South America, Mexico and the Near East; former and prevailing methods of agriculture; poverty and over-population in China and India; and the part that agricultural missions has played in educating the people to improved, scientific methods of farming. The Pyinmana Agricultural School in Burma, under the direction of Brayton C. Case of the American Baptist Foreign Mission Society, receives warm commendation by the authors. The need for such work is apparent. (Missionary Education Movement; \$1.)

Christian Freedom, by William Malcolm MacGregor, principal of Trinity College, Glasgow, is a new edition of a series of lectures on Galatians first published in 1914, when impending war ab-

sorbed the public interest. Time has not impaired the worth and charm of the work, and the publishers have rendered a service by bringing out this new and handsome edition, unchanged save for an introductory note by the author. This exposition is one of the books to be read, digested and owned. The thesis presented as the essential of Paul's thought in the Epistle—"that religion is an individual concern at first-hand, and that the ministry must ultimately be based, not on ecclesiastical formalities but on the direct call of Christ," will be seen to cover a wide range of ecclesiastical discussion and controversy. In Galatians the author finds the charter of freedom from every yoke imposed on the religious life as an external condition of salvation. This view he develops and illustrates with a peculiar charm of style and personality. He makes Galatians a living epistle and Paul a preacher whose whole preaching everywhere gave Jesus a central place, and was a picturing of Christ as crucified. This is a thought-provoking book, broad in its scholarship, impartial in its judgments, kindly in spirit, inspiring in its presentation of truth. The chapter on A Valid Ministry will not be relished by those who hold to an apostolic succession priesthood. (Harper & Brothers; pp. 392; \$3.00.)

Bahaism, Its Origin, History, Teachings, by William McElwee Miller, with introduction by Robert E. Speer. The author is a missionary of the Presbyterian Church at Meshed, Persia, and has therefore "lived in the Persian mind," as Dr. Speer puts it. Brought into direct contact with Bahaism at home, he is thoroughly familiar with this Persian religion which has for many years now been seeking to make converts in this country, and has secured a small following which forms the National Spiritual Assembly of the Bahais of the United States and Canada. Dr. Speer says no religion has been so widely misrepresented in its presentation in the West, and hence it is well to have it described with veracity. Mr. Miller shows what Bahaism is historically and actually, as compared with what is claimed for it by its adherents. Its false statements are revealed, and the truth is made plain that between Christianity and Bahaism there can be no alliance. Preposterous in its claims, Bahaism in the author's view is a dying cult. This volume may rescue some of its deluded victims and save others from being deceived. (Revell; \$2.)



HELPING HAND

Christmas in a Chinese Language School

It is just a few days past one of the happiest Christmas Days I have ever known. In fact, it seemed to me as though we were celebrating the birth of our Saviour every day for a week or more, as there were so many festive occasions in which we participated. It was wonderful to share the joy of the Chinese Christians. There are some of us at Language School who have the privilege of real Chinese contacts, and I think we appreciated these friendships especially at Christmas time, when they tried in some special way to show their love, and we had a like opportunity.

There are about 120 students here, the majority being missionaries, and the last day of school before Christmas vacation we all assembled for carol singing. Those of us who played instruments formed a little orchestra, and together with the joyous singing on the part of the student group, it was indeed a blessed time. The next morning a group of us went over to the Boys' School of one of the Missions and played and sang for them. We had another gathering for all the Hostel servants, at which time they received our gifts. Only three or four of these men are Christians. However humble their work, the spirit of their service is splendid.—*Katherine Muehl*, Peiping, China.

Christmas Cheer in Assam

The joy bells of Christmas time rang sweetly in many a child's heart, by a little gift sent from America—that country of magic and charm to all our junior folk. Balls and tops, dolls and dishes and picture books, with other toys, bring out the smiles in a wonderful way. And this year a Christmas tree grew overnight on the lawn across the way from the church—something which never happened before in Jorhat. During the program it was gaily dressed in the brightest of colors. It was carefully screened until after the sports—then a grand rush toward the brightest corner of the lawn. Everything was admired, from the tiny dolls to the bright star and tinsel balls and ropes of silver. It was the loveliest gift tree ever

seen! Almost every father and mother present to admire the tree had placed on it a little gift for their children—some remembered the poor, and neighbor children were made supremely happy by a knife or doll or a picture book. As we looked around at the happy faces of young and old we knew that some of the people present could say, it is more blessed to give than to receive.—*Anna E. Long*, Jorhat, Assam.

A Candlelight Service in India

The annual candle-lighting service was our second Christmas program, as our parents' day was the first. This year the Bible Training and high school girls took their lighted candles to their respective buildings and we stood on our steps and the nurses stood in front of another school building and each school sang a verse of the carols, making a chain of carols around the compound. Usually we march around the compound singing, but there can be no harmony, as the line is much too long, so we tried this way and found it very successful. This meeting is in charge of the World Wide Guild, who give a short but interesting program just preceding the candle-lighting.

We are glad that our people are realizing the real meaning of Christmas. When our girls go home we hope they will carry the spirit of the Master, whose birthday we celebrate. A few are always left in the Boarding School and they join us in our worship service and the gifts which we present to the servants and their families on Christmas morning. It is a wonderful time, when our drawing-room is full of happy faces. This year we had an especially pretty tree and the lighted candles added much to its beauty. It rained on Christmas Day, but there was sunshine in our hearts.—*Fannie Holman*, Nellore, India.

A White Christmas in Africa

We were especially happy about our Christmas celebration this year, for we made it in the form of a "White Christmas." After discussing many plans, the most feasible one seemed to have the natives bring money or salable articles

and send the amount of the gift to the Scripture Gift Mission in England with which our people have had direct contact through the printing of our Gospel of John. The plan and purpose was presented to the school at chapel services and in separate classes. Mrs. Brown and the Halls prepared a simple pageant of the Wise Men presenting their gifts. The day of the pageant, all who had gifts brought them to our house and placed them in receptacles according to class or group. Most of them brought money but there were also eggs, beads, bracelets, bags, spoons and even a chicken. These were converted into money. The teachers and workmen brought a substantial gift. The women from Vanga village, though we had not appealed to them, brought a gift of eight francs, and one little Vanga youngster brought a centime piece. We white folks, too, had our share and the total gift amounted to 1618.65 francs. We hope it is just the beginning of many such Christmases. The gifts of the various groups were presented after the pageant that evening.—*Helen Raff*, Vanga, Africa.

Chinese Students Celebrate Christmas

Christmas Eve we had in our apartments in the dormitory all of the Normal School teachers and students, numbering over fifty. We were crowded but we managed to move around and play games. At nine we served refreshments and Santa Claus came to them, and then they returned to their rooms. About three in the morning we were awakened by the girls going quietly, as they thought, downstairs. They soon emerged on the campus and began to sing carols. The moon was shining brightly. It was a beautiful sight to gaze down upon those Christian students who cared enough for the occasion to rise from their warm beds and go out in the cold to sing to us.—*Minnie Argetsinger*, Chengtu, W. China.

Christmas with Japanese Nurses

While I attended ten Christmas programs in which I had more or less part, the one which was my very special responsibility was for the nurses at the Imperial University Hospital. Because of their examinations, this meeting had to be postponed several days. Suzuki San and I have been trying very hard to make the older Christian girls feel that this class is theirs and that

they have a real part to take in making it a success and especially in helping to make the meetings interesting for the younger nurses. The examinations finished a day earlier than was expected, so some of the first-year nurses had gone to their homes for the few days' vacation; however, about 45 came. We had a beautiful Christmas service and then we played games, had tea and cakes, etc., and closed with carol singing. I gave them each a copy of Kagawa's book, "Meditations About God."—*Georgia Newberry, Sendai, Japan.*

A Burmese Bible Woman Prepares for Christmas

Ma Chaw is our teacher-Bible woman at the village of Ein-cha-lazi. Her program was on the 23rd, and my brother and sister went out for the occasion. She invited the Gospel Team to spend three or four days in the village for an evangelistic campaign during Christmas week. As she had to finance it pretty largely herself, she asked me to advance her salary for December before the end of the month. She gets 35 rupees (about \$11.00) a month. When my brother arrived in Ein-cha-lazi the day before the big day, she eagerly asked if he had brought her salary.

When he handed it over, she exclaimed joyfully, "Oh, I knew you would bring it; I just knew you would, I have been praying and praying that you would, and knew God would answer." And then she turned it all over to cover the expenses of her Christmas events. The non-Christians of her own village and surrounding villages were invited to be present, and the Gospel Team preached to them.—*Mary Parish, Pegu, Burma.*

Kindergarten Children in South China

For Christmas I brought back some kindergarten band instruments and have had a fine time training the band. It played at the Christmas entertainment and then for the church Christmas morning service, at the women's Christmas party and at the Winter Musicales of the school. The children have developed a fine sense of rhythm.—*Edna Smith, Swatow, South China.*

Christmas in the Philippine Islands

There in America you will be placing the gifts and last touches of decoration upon the fragrant pine tree, while here on the other side of the world our Christmas morning will have already

begun. The Christmas carols will have been sung. The little brown eyes at the mission school will be gathered around their sparkling tree all aglow with excitement. Each will be wondering what wonderful gift from America his package will contain. Across the driveway at Emanuel Hospital, pale little brown babies in white beds will forget their fever and pain for a while as they clasp their new dolls, bright scrapbooks, or other gifts. Someone in America has sent them a bit of sunshine.—*Jennie C. Adams, Capiz, P. I.*

At the Zenrin Kindergarten, Japan

Last Christmas the Zenrin Kindergarten of Kobe, Japan, received a lovely gift that may be cherished for many years. A father of one of the children had seen a copy Le Rolles' picture, "Nativity" and had been impressed by the mother and child in the lowly stable with Joseph and the shepherds looking on. Since he was an artist he wished to copy it and give it to the children of the kindergarten as his expression of the Christmas spirit. The children as well as Miss Wilkinson were delighted with it and used it as the center of their Christmas services.



"THE NATIVITY," COPIED BY THE FATHER OF ONE OF THE CHILDREN OF ZENRIN KINDERGARTEN



TIDINGS

Christmas Among the Hopi Indians

We had a wonderful Christmas. On Wednesday night our Christian people had their program and tree. On Thursday your missionary took a car full of Hopis to Keams Cañon to help Mr. Teachout with his program for the Navajos. We all had to work hard, but were amply repaid by seeing the delight of the poor needy Navajos at receiving a good, hot meal and some warm clothing. On Friday our Mesa people came down for their program, which was splendid. How they enjoyed it all. —Clyttie L. McGowen.



"LITTLE HOUSEKEEPERS' CLUB" AT THE CHINESE CHRISTIAN CENTER, LOCKE, CALIFORNIA

portant, if not more so, to have a Watch-Night meeting as to celebrate Christmas, and the people are always very fervent in their thanksgiving for the old, and hopes for the new year."

"The Perfect Ring"

Our beautiful Christmas program, "The Perfect Ring," was presented by the Sunday school at Bethel House, Campbell, Ohio. Father Christmas, instead of giving the usual gifts, asked the children of every nation to bring a gift to Christ, and when the perfect ring was hung upon the tree of the ages (Christmas tree) it would cause the tree to burst forth with light. They came, bringing their rings—Rumanian, Greek, Italian, Serbian, Hungarian, Slovak—18 nations. But not one brought forth the light, until the Angel of Christmas entered, telling that without Christ there could be no light, and how the "Light of the World" loves all children, even the waifs of the street whom they had overlooked. Reaching up, the Angel unveiled Copping's beautiful new picture, "Christ and the Waifs of the Street," while from the choir came the message, "I Think When I Read that Sweet Story of Old." During the song a group of little waifs entered, looking so much like the picture itself, that one might well have believed that the picture had come to life. As the waifs asked the meaning of Christmas they were told that sweet old story. The Angel joined the hands of all, and as the last child entered the circle, lo! the tree of the ages burst into light. The perfect ring was made by uniting the hearts and hands of the children of the world. Then

came the echo of the sweetest song of all—"Holy Night, Silent Night." Christmas itself is gone, but the spirit still lingers. Here we are at the portal of the New Year and what could have been more beautiful than to have four of our girls accept Christ as their Saviour—Italian, Polish, Rumanian and Hungarian—yet all one in Christ!—Ruth Makeham.

A Christmas Cheer Basket

In this time of depression and discouragement the Girl Reserve group at Katherine House, East Chicago, tried to show its spirit by helping. The families from which these girls come are poor and some of them almost in need of asking for aid, yet they each brought some article to make up a Christmas cheer basket which we delivered to a colored family in the neighborhood. The girls asked that they might be given a family with five children in it since they wanted to provide for that number. The request was speedily granted. A large roast was purchased from the funds of the club while potatoes, beans, rice, canned goods, vegetables, fruit, candy and gifts were also provided. When these girls delivered the basket on Christmas Eve there was surely a happy atmosphere in that Negro home.

A Picture of the Manger

At the beginning of the school year a little Chinese girl who could not speak English came to our kindergarten at the Chinese Christian Center in Seattle. Her father has a store here and the family live in the back of the building.



CHILDREN'S CHRISTMAS PANTOMIME AT PHOENIX CHRISTIAN CENTER

Mexican Churches Celebrate Watch-Night

"Christmas week was filled with parties which overflowed into New Year's week," writes Miss Leona C. Moore, missionary at the Christian Center in Phoenix, Arizona. "On New Year's Eve the three Mexican churches of the city—Methodist, Presbyterian, and Baptist—united in a Watch-Night service held in our church. It was a very fine meeting, with our little chapel filled to capacity, and a splendid spirit of devotion and consecration throughout the whole program. This New Year's Eve service is very significant in the lives of our Mexican friends—it is just as im-



A HAPPY KINDERGARTEN CHILD AT THE BAPTIST CHRISTIAN CENTER, LOS ANGELES

One day around Christmas time I stopped in the store and the child came running to me with a picture, her face beaming as she said, "See." It was a picture of the manger scene which she had cut from some magazine. I asked who the baby was and immediately she replied, "Jesus." Then I asked her about the other characters in the picture and she told me about each one. I doubt if the little girl has been to any other place except to kindergarten since she came to America and perhaps it was the first time she had heard of the Christmas story.—*Celia D. Allen.*

The White Cross Santa in Porto Rico

How grateful we are for the many gifts sent down by the church schools, World Wide Guilds and women's societies of the North. In one home where I took some gifts, there are four little children, three girls ranging in age from three to eight, and a little boy of one year. The father is seldom sober and now is on bail awaiting his trial for wounding a man while drunk. The mother is a physical wreck, for she has been half fed and half clothed for such a long time, to say nothing of the suffering caused by her husband's drunkenness. They have no home and are living with the old mother in a rude dilapidated shack. I took each little girl a doll and a new dress. How I wish you

might have seen them when they were given the dolls. They jumped up and down; the tiniest one took her dolly and lay on the bed with it; the others ran out and in the house, and up and down the street, showing the dolls to every one they saw. In fact, the children scarcely knew they were on earth.—*Florence J. Latter.*

Chinese Boys Receive Cantonese Testaments

When the boys at the Chinese Baptist Mission School in San Francisco came into the schoolrooms the last day

before the holiday vacation they found on each desk a Christmas package. When opened they were found to contain nicely bound English-Cantonese Testaments. The boys seemed to be much pleased with them and we hope and pray that the Testaments will be read, and will be the means of leading some to the Way of Life! We sincerely thank those who by their gifts have helped to make possible the giving of these Testaments. They may result in many lives brought to our Saviour.—*Myrtle R. Parker.*

Christmas Musings of a Christian Americanization Missionary

If I felt sorry for myself because I might be a wanderer at Christmas time the feeling was turned into joy when I attended the Christmas party at the Immigrant Station in Seattle. Nearly 200 in detention—awaiting admission or deportation—without home or country. Then there were the happy times in our new Mission in Tacoma, new and larger quarters meaning enlargement of the scope of work, and more volunteers to carry on. Here is a Christian Americanization project maturing into a Christian Center. Years ago our Baptist folk rented a place where they might teach the Japanese boys and men coming to America without their families. The work grew, a house where the boys might room was rented, the state secured a missionary. Our own Cevilla Carothers, with the aid of the faithful volunteers, has caused this dream to be realized. There are volunteers from every church in Tacoma.—*Delma Maher, C. A. Missionary for Columbia River, Utah and Wyoming.*



SEWING CLASS AT THE JAPANESE BAPTIST CHURCH, SACRAMENTO, CALIFORNIA



LUNCH TIME AT THE JUDSON NEIGHBORHOOD HOUSE, NEW YORK CITY

Around the Conference Table

Privileges Belonging to Women "Givers of Record"

The feeling of satisfaction that you are a worker, not a shirker, in the task of Kingdom building.

The opportunity to help answer your own prayer: "Thy Kingdom come; Thy will be done on earth as it is in heaven."

The joy of sharing definitely in the results obtained by the preaching of the gospel in your church and on all home and foreign mission fields. (Read literature giving facts regarding the thousands of baptisms in these fields last year.)

These privileges may be yours if you will *now* express to your church treasurer your determination to help financially in the support of your church in its local work and in its world-wide missionary task carried by denominational agencies.

A "Giver of Record" is a person who makes a gift to local expenses and a gift to denominational missions in such a way that the gifts may be recorded on the financial records of the church.

The Eighteenth Amendment

It is often good for those interested in the success of the Eighteenth Amendment to stop and consider the encouraging facts in connection with prohibition. This is a particularly good time to remember that, in spite of some disturbing reports and the unfortunate prominence given them, able, honest thinkers find facts that encourage prohibitionists.

Professor Irving Fisher of Yale University, after a careful study of prohibition, says that statistics show an improvement of conditions—some, of course, due to other causes, but almost always the gain has proven so closely tied up with prohibition that it can scarcely be mere coincidence. He says in a recent address, "I could show 153 'curves' of statistics which, with few exceptions, tell the same story, the same coincidences. I do not believe any fair-minded person, looking at these curves, can doubt for a moment that their similarity, or family resemblance, is due to prohibition."

The Prohibition Educational League has copies of Prof. Fisher's address for distribution. They also have a copy of Dr. Charles J. Turck's address, "National Prohibition Justified by Its Fruits."

"Broadcasting the Christmas Message"

This is the title of a play, a copy of which has been sent to a representative woman in each Baptist church of our Northern Convention. We sincerely hope that the play will be presented in every church. It is good for a mid-week church meeting or for any gathering of church members. It calls for seven participants, but four can carry the parts if necessary.

The Christmas offering is greatly needed this year in order that it may help to keep our missionaries on their fields telling the story of God's love and sacrifice for humanity. It will count on the church missionary quota. It should be marked plainly "Christmas Offering" when sent to the state headquarters by the church missionary treasurer.

The College Counselor's Opportunity

A wealthy Japanese gentleman approached his friend, in distress: "My son is becoming interested in the Christian religion. How can I prevent him from embracing Christianity?" His friend replied, "It will be expensive, but if you will send him for a year's study to the United States you need never again fear that he will become a Christian."

An indictment all too true! Many foreign students return to their native land saying, "If that is Christianity, we will have none of it." At the holy Christmas season the College Counselor will find her richest opportunity to show the foreign student that the real heart of America is Christian and radiantly warm and full of good will toward all mankind.

Stewardship in the Home

(Excerpts from an address given by Mrs. James Duguid, Jr., Field Secretary for the Board of Foreign Missions of the Presbyterian Church in the U.S.A., before the World Stewardship Conference in Edinburgh, Scotland.)

"The home exerts the deepest and most abiding influence upon life, and is the most determining single factor in the development of the race." Surely, then, we are thinking of foundations that have been laid in the past, are being laid

today, and must constantly be built into Christian home life. In establishing the home the ideal is for the husband and wife to be agreed before the married relationships are entered into on the first simple principles of stewardship—dependence upon God and accountability to God. Of late years these principles have been placed in a simple house motto that we find in the homes of the rich and in the homes of the poor, "Christ is the Head of his home, the unseen Host at every meal." The home-makers, man and wife, are His stewards, tending the home, dressing it, making it beautiful for His sake, dispensing His hospitality, letting His light so shine. Happy the Christian young people who begin to plan for their home with such stewardship ideals. Accepting Christ's partnership in their new adventure, accepting the richness of His will for their lives, accepting His help in building good strong foundations for the new home, they move forward with glad assurance into the new life.

It is well if the two partners are also agreed on a joint responsibility for the management of the home. The ideal is complete understanding of financial affairs, mutual trustworthiness, as well as mutual trust. Happy the home where together worldly goods are managed to the mutual satisfaction of both and with accountability to God, the powerful Partner. Just as in business, so in the business of homemaking, the budget plan comes today, making for understanding, efficiency, satisfaction and good stewardship.

The stewardship of parenthood is another stone in the foundation of the stewardship in the home, seeing in the child a tremendous stewardship trust from God, the Father; together as father and mother to bring up the child in the nurture and admonition of the Lord; establishing right relations between the child and God; molding Christian character in the formative years; imparting the stewardship attitude to all of life. It is so easy to build stewardship principles into the life of the child in infancy. As the first fond prayers of childhood are taught, they are prayers of thanks for sunshine, food, parents, God's loving care, and all that makes the world so fair.

Stewardship living in the home must take account of the stewardship of worship—family worship, personal worship, prayer, and Bible reading, letting God speak, as well as presenting adoration and petition. All teaching of stew-

(Continued on page 698)

Department of Missionary Education

Girls' Class Work at Holyoke

A girls' class in the Bible school of the Second Baptist Church, Holyoke, Mass., carried on last summer a valuable project in missionary education. Their leader furnishes the facts which follow:

The object was to put on a missionary program interest, practical and different. Since it was to be a summer class, the department was considered as a unit. Each teacher was assigned certain Sundays for which she was responsible, thus providing a little vacation during the other weeks; but the interest was so great that most of the teachers came whenever possible, whether teaching or not. The subject of the three months' study was "World Friendliness," borrowing many suggestions from Miss Applegarth's new book, *At the Foot of the Rainbow*. Each lesson was planned to combine discussion and stories. As the lessons progressed a poster illustrating the central thought was developed. On the first Sunday the whole plan was presented and unanimously adopted. For a theme the girls decided on "One is your Master, even Christ, and all ye are brethren." So these letters were cut out of silver paper and pasted on the poster. The colors were put in the rainbow as the lessons were taught, and since there is always a pot of gold at the end of every rainbow, the girls decided that our particular pot of gold, which was filled by our collections, should be sent to our own West End Community House.

The first lesson was on race prejudice; why we have it and how we may overcome it. At the close the teacher told the story of "The Artist Who Forgot Four Colors," and a lovely colored print of the picture "The Hope of the World," was put in the center of the poster. Then followed lessons on the five races, and the rainbow was completed. At the bottom of the poster were spaces allotted for the lessons, in which the thought of that particular lesson would be expressed. For example, when we studied about the yellow race we pasted in the center of the square a picture of the Chinese wall, for we found out that race prejudice was like the Chinese wall—it separates people. When we studied the brown race, we added a picture of two playmates, a white and a brown child, and found that understanding creates friendliness.

There was a discussion of our attitudes toward the Jews, and as no particular space or color was planned for this we put the Golden Rule just under our central picture. On the closing Sun-

day there was a review, and one by one the girls told the outstanding thoughts of each lesson.

Many interesting results came from this study. Our attendance greatly increased, in spite of a serious epidemic of infantile paralysis in the city. Hours of preparation went into the lessons, and the discussions were so frank and practical that they made each of us check up on our own attitudes. A third result was the practical demonstration that mission study really interests the children. All in all, we had such a concentrated dose of "World Friendliness" that we are not likely to forget it for a long while. We heartily recommend a similar course in every Sunday school.

The New Graded Stories

A new series of graded missionary stories for Sunday schools is off the press and ready for use during January, February and March. The stories are in three grades: primary, junior and intermediate-senior. Primary and junior grades are on "Christianity and

Rural Life Around the World," intermediate-senior stories on "Christian Leadership in Burma." Information relative to these stories has been sent to pastors and Sunday school superintendents in all the states through the State Convention offices. A set of two attractive poster-charts setting forth the themes to which the stories are written are also available to churches and Sunday schools. The Department of Missionary Education will gladly answer any special requests.

A Christmas Pageant

The Department of Missionary Education has just issued a Christmas pageant written by Charles Arthur Boyd. It is called "The Field of the Shepherds," and while it is distinctly a Christmas pageant, it is also distinctly missionary, for it applies the meaning of the Great Shepherd's care for all races and nations. It is excellent.

"Baptists in Burma"

The first edition of *Baptists in Burma*, by Randolph L. Howard, was exhausted early in October, and a second edition was necessary. This book sets forth in



MISSION STUDY CLASS AT SECOND BAPTIST CHURCH, HOLYOKE, MASS.

a vital way the importance of the Baptist Missionary enterprise in Burma over a period of approximately 120 years. Churches not having had study classes for the use of these excellent materials should not miss this opportunity. The Department will be glad to give any needed assistance.

Christmas Materials

The Department is issuing again a selected list of plays and pageants. It gives all information, including number of participants necessary, amount of time required, publishers with addresses, and prices per copy. The list should be of special value to anyone desiring Christmas materials which embody the missionary theme.

Autumn Field Work

Field Secretary Floyd L. Carr conducted conferences in several districts in the East during October and November. A week was given to the Cleve-

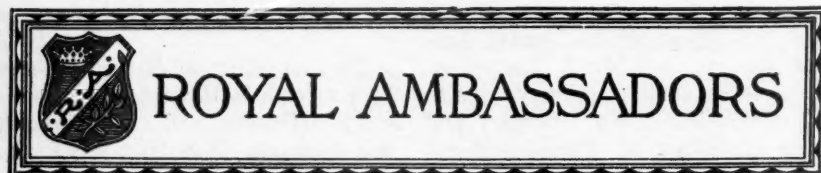
land area on the invitation of Dr. Sharpe of the Cleveland Union. A week was devoted to Missionary conferences in Rhode Island. Three Institutes were held in Detroit in October under the leadership of a team composed of Miss May Huston, Miss Alma J. Noble, Mrs. R. T. Andem, Rev. Joseph A. Cooper and Mr. Carr. In Ohio, 14 strategic centers were covered. A program of promotion and education was conducted by Mr. Fitch, Director of Promotion for Ohio, and Mr. Carr.

Christian Endeavor Emphasizes Missions

Christian Endeavor Conventions in New Hampshire, Vermont, New Jersey and Maryland requested the Department of Missionary Education to present its plans, programs and methods. Field Secretary Floyd L. Carr was placed at the disposal of the Christian Endeavor leaders. His messages were enthusiastically received.

Getchell Street, Waterville, Me.; Holyoke, Middleboro, Blaney Memorial, Dorchester, Calvary, Salem, Westboro, First, Malden, Warren Ave., Campbell, First, Newton, Mass.; First, Pontiac, Mich.; Bristol, N. H.; Lakewood, N. J.; Milford Center, Penn Yan, Southside, Elmira, Hedstrom Memorial, Buffalo, Babylon, Sherburne, N. Y.; Tenth Avenue, Columbus, Lincoln Park, Cincinnati; Mt. Olive Church, Dayton, O.; Madison Church, Springfield, Ore.; Bethany Church, Pawtucket, R. I.; Poultney, Vt.; Oak Hill, Dunbar, W. Va.; Clarendon, Va.; Hepburnville, Pa.; Napa, Cal.

On Sunday afternoon, October 18, the Field Secretary met with a fine group of boys from the intermediate department of the Bible school of the First Church, Newton, Centre, Mass., to form a chapter of Royal Ambassadors. They met at the home of James A. Floyd, Newton Highlands. The leader of the group is W. C. Pickergill, deeply interested in boys' work. They plan to meet twice a month on Sunday afternoons, devoting one meeting to a hero program and one to degree work. Several boys from the home for missionary children are enrolled in this new chapter.



Live Chapters

The Livingstone and Judson Chapters of the Centre Street Baptist Church, Jamaica Plains, Mass., report as follows:

"Another great year ended and the boys are growing into splendid young men with Jesus Christ as their leader. The meetings have been held every Friday night, sometimes separately and sometimes with both chapters together. The meetings have been of great value.

"The work this year, and since I started with the Chapter in 1927 shows that there is no better or finer organization than the Royal Ambassadors for boys. My boys have carried their motto in their hearts, and this year have been outstanding Christians outside the church as well as inside. During this past year we had the privilege of visiting Bruce Chapter of Dorchester, and Elliot Chapter of Blaney Memorial Church.

"Livingstone Chapter this year had a Gospel team, and led many meetings in outside communities. The team was made up of five boys. Changes were made at times so as to give every member a chance. Judson, too, entered into this work. The Chapters visited mission and social centers, and wherever the

boys went people were impressed by their work.

"The closing meeting of the season was held at the Counselor's home in June, and reports showed that a great year is ahead for us, starting in the fall. It is our hope that more Chapters will be formed in this vicinity."

Chapter Number Five Hundred

There was keen interest at headquarters in the issuance of charter number 500 in the Royal Ambassador Movement. The newly formed William Carey Chapter of Royal Ambassadors at Napa, California, has the distinction of being chapter number 500. They meet in the First Baptist Church, Rev. M. S. MacKerricher, pastor, acting as Chief Counselor. There are now six members in the group, and they have our best wishes for growing larger and stronger.

Recently Organized Chapters

The following churches have recently received charters for Royal Ambassador Chapters: Seldon, Hanston, Arkansas City, Sterling, Kans.; National Memorial Church, Washington, D. C.; Rupert, Fruitland, Ustick, Payette, Idaho; First, Indianapolis; Chalmers, Ind.;

New Business Manager for the Ocean Park Camp

Leland W. Kingman, of Reading, Massachusetts, has been appointed as the Business Manager of the Royal Ambassador Boys' Camp at Ocean Park, Maine. He has been connected with the camp from its founding in 1927, serving for several years as Director of Athletics. His service on the Board of Directors of the Boston Y. M. C. A. and his work with boys in the Reading Baptist Church have given him unusual contacts with boys and with boys' work. He has also served as president of the Baptist Workers' Council of Greater Boston, and has been active in Bible school work. Mr. Kingman will be available for appointments in the churches of greater Boston and, upon request, will display the 1931 Camp moving pictures. His home address is 7 Echo Avenue, Reading, Massachusetts. Rev. L. G. Van Leeuwen, 60 Park Street, Stoneham, Massachusetts, will continue as the High Counselor for Massachusetts, and will assist churches desiring to form R. A. Chapters.

The mid-winter Camp Rally will be held at the Boston Y. M. C. A. on Tuesday, December 29th, in the afternoon, with a supper at six p. m. at the Dudley Street Church.

WORLD WIDE GUILD

Christmas Everywhere

Everywhere, everywhere, Christmas to-night!
 Christmas in lands of the fir-tree and pine,
 Christmas in lands of the palm-tree and vine,
 Christmas where snow peaks stand solemn and white,
 Christmas where cornfields stand sunny and bright.
 Christmas where children are hopeful and gay,
 Christmas where old men are patient and gray,
 Christmas where peace, like a dove in his flight,
 Broods o'er brave men in the thick of the fight;
 Everywhere, everywhere, Christmas to-night!
 For the Christ-child who comes is the Master of all;
 No palace too great, no cottage too small.

—Phillips Brooks.

Merry Christmas to Guild girls everywhere! The ties that bind us together should be especially strong at Christmas as with loving adoration Guild girls the world around offer to the Christ of Bethlehem gifts of mind and heart and soul in grateful service.

Just a further word about Guild Vesper Sunday, December 6th. We have printed a very lovely Christmas Worship Service by Sallie Coy which could be used later for other occasions if desired. We also suggest three alternatives for your special feature, either an

inspirational talk, or one of two Pageants. The first is the Candle Light Consecration Service by Mrs. Richardson, and a new one, a Demonstration of Follow the Gleam, by Helen Moore. Both are suitable for use at any time.

We are happy to announce a new play by Virginia Edsall, author of The Country Cousin, which has been one of our most popular plays. The new one is a Christian Americanization play, America Does Her Duty, and it is very fine.

How about posters for the Centenary of the Home Mission Society? We want some beautiful posters featuring John Mason Peck, or his period, or the Covered Wagon. Send to the American Baptist Home Mission Society, 23 East 26th St., New York, for any free leaflets. A very fine book on this subject by Coe Hayne is *Vanguard of the Caravans*, \$1.00, which would be most helpful. Arizona has already sent me five posters for inspection and they had caught the spirit of the early pioneers and covered wagon days and had ingeniously woven the Gu Gi's into the picture. By the way, aren't Andy's latest Gu Gi's in October MISSIONS clever?

Have all the posters sent to the State Secretary. She then selects the best, and as many others as she desires for exhibit at State Headquarters, State Conventions, Women's or Guild Rallies. Then each State Secretary will send the best one to her District Secretary next May, and the District Secretary will select the best from her District to be on exhibition at the N. B. C. and Guild Day at San Francisco. There will be no other recognition, but that ought to be

sufficient. We will extend the time to January 1, so you will have plenty of time.

And now for some news which will cause disappointment to many, although it may not be news by the time this reaches you. Esther Phelps completely surprised us all by resigning the middle of September, asking to be released immediately in order to enter Elmira College to study for her Master's Degree.



DENVER GUILDS ATTEND A RALLY AT GENEVA GLEN, COLORADO

That is a perfectly good and worthy ambition, as she will be equipped for more efficient service later, so whatever disappointment you may feel, please do as my sister and I have done—wish her godspeed and then buckle down to the task with the same loyalty and devotion you have shown at other times when we have been without a field secretary.

If some of you are wondering why your report has not appeared in MISSIONS, may I explain that we were swamped with material this fall. Please be patient and know that you are not forgotten and that in time you will emerge from the MISSIONS folder at 218.

*Faithfully Yours,
 Alvin J. Noble*

Missionary Marionettes

Who doesn't like a puppet show? Mrs. Gammons, Eastern New York Secretary, gave Keuka House Party a delightful half hour of Missionary Marionettes. Her husband helped make the miniature stage with curtain, and Guild girls were taught to manipulate the puppets. All directions are given in a book entitled "Missionary Marionettes," by Marcia Race, Pilgrim Press Co., Boston, Massachusetts. Price \$1.00.

More Guild House Parties

ARIZONA

Spiritual! Inspiring! Recreative! Perhaps no words could better express the Arizona Guild House Party, held in con-



HOUSE PARTY OF W. W. G., CALVARY BAPTIST CHURCH, WASHINGTON, D. C.

nection with the Summer Assembly in Prescott than those three.

Miss Gaye Harris taught a Guild Methods Class which was attended by 26 Guild girls and counselors. Miss Noble's Guild Book was studied, giving the girls a truer vision of Guild work.

On Tuesday evening we had our Guild Banquet. The tables were attractively decorated with pine needles and cones. Each girl was given a small white tie representing Guild Ties. The toasts were on different phases of Guild Ties. After the Banquet a play was presented on Christian Americanization work, in which both the Guild and C. W. C. members took part.

OREGON

Two more House Parties have gone into the realm of happy memories for Oregon Guilders. Always each year we feel that the ones just experienced have been the best and most inspirational. Our little group at Metolius increased in number and enthusiasm this year. Linfield held its usual number, even with depression written all around.

I'm so sorry I cannot send you favors from the Linfield Banquet. We have had some very lovely affairs, but these decorations were exquisite. Carrying out our idea of the trip around the world, we had twelve countries represented. There were 24 tables and therefore two alike. Twelve Chapters were responsible for the tables. Before being seated we paraded, and you'll be interested in something of what we saw—Alaska, Ireland, Philippines, Hawaii, American Indians, Scotland, Africa, Holland (it was exquisite and won first place), Burma, India, Japan and China.

Our Nationality Party was quite interesting, too. The girls assumed their responsibility in a beautiful way.

Our new state officers are all college or business girls. Our association secretaries were all in House Parties and most of them in Assemblies. One of them came over 200 miles with a car load of girls for the House Party and stayed through the Assembly.

The girls made their pledges at the House Party and each Chapter has chosen a missionary of Columbia River District. They will remember their birthday, Christmas, etc., and make a scrapbook covering their missionary's field for next year's contest. We feel this will strengthen the ties that bind.

Note: The programs for both House Parties were particularly attractive in booklet form, with lovely cover design in sepia, and inside the program, songs, Guild Covenant and slogan, list of reading books, and Association reports. It is by far the most complete program of its kind that has come to 218.—A. J. N.

RHODE ISLAND

Another Rhode Island House Party, and this year it was our ninth, passed into history September 27th, after two happy days together at the Wigwam, Watch Hill. This was the first year our new State Secretary, Miss Varina Lanphear, familiarly known as Val, was in charge and she won our hearts. Never have we had a lovelier House Party.

Our celebs included Rosma Bretkers of Latvia, Ruth Harris, Philippine Islands, Elsie Root, Burma, and Margaret Holley, who had charge of the Sunday service. There were demonstrations of a Program Meeting, Mission

Study Class, and a Pageant, From Self to Service, all participated in by members from various Guilds. There were a hundred and twenty-five girls registered. Sallie Coy had the Consecration Service and urged us to take time in the midst of our busy lives to seek that calmness which we get from closer companionship with Christ.

DENVER, COLORADO

A most inspirational conference was held at beautiful Geneva Glen, located in the mountains twenty-three miles west of Denver, Colorado, for all Guild girls of Denver, June 6th and 7th. Cars left the Civic Center filled with enthusiastic girls at 4:30 P. M., arriving at the camp in time for dinner.

Our evening devotionals were out of doors around a large campfire. Mrs. R. S. Hobson, District Secretary, gave an inspirational address, followed by songs and a candlelight procession.

The breakfast bell at eight-thirty did not waken many, for a good number of girls had already arisen at four-thirty for morning worship among the pines. Again at nine-thirty the mountainside, pines, soft breezes and mountain flowers were the amphitheater for the morning devotionals, with Miss May Stevenson of Assam, India, as leader. God seemed very near to all that morning as Miss Stevenson talked to us, and we again consecrated our lives to Christ. At the closing service, Mrs. E. E. McClintock, Secretary of the Denver Council of Religious Education, gave an address.

CONNECTICUT

The dates and place of Connecticut House Party, the first week-end in September, when it is always warm and perfect for swimming and boating, and Stoney Point, about twelve miles from New Haven, on the Sound, make a combination of rare beauty and pleasure. Words fail to express the atmosphere of the place, because Mrs. Madeira and her husband, who own the hotel, are Christian people and real hosts. Such eats! In addition to these material joys was the inspiration from the program so ably planned by Miss Edith Wing, State Guild Secretary. The honor guests were Mrs. Joseph Harrison, Eastern Pennsylvania secretary, who had Methods, Miss Lucinda Johnson of Baptist Institute, and Miss Elsie Root, Connecticut's Guild missionary to Burma.

The revised play, *Such Stuff as Dreams are Made Of*, was given by First Church, New Haven, and a choir of 17 voices sang at the Sunday morn-



WORLD WIDE GUILD, MONTGOMERY, WEST VIRGINIA

ing service "Come to My Heart, Lord Jesus." The consecration service was particularly impressive, as Lucinda Johnson, Elsie Root, Miss Newkirk, and Grace Banker, just finishing her course at B. I., all told of their call to missionary service. There were 84 girls who pledged \$800 toward the Special Guild Ties Gift, and \$40 worth of literature was sold. Good for Connecticut!

ROCKPORT, MASSACHUSETTS

It was the privilege of both Alma Mater and her little Sister Mary to attend the Eastern Massachusetts House Party this year, at lovely Straitsmouth Inn, Rockport. It was cold and rainy as usual outside, but warm and glowing with enthusiasm inside. The state secretary, Helen Moore, arranged and carried out a full program built on the Covered Wagon and Trail Blazer thought, thus linking us to the Centenary of the Home Mission Society. Elizabeth Vickland, Assam, and Miss Brown of the port of Boston were our missionaries; the Guild and Crusade Day at Kansas City was reported by the Nobility, and the message at the Sunday morning service was given by Mrs. Plummer of New London, whose trip to the Orient enriched her message with first-hand illustrative material. Saturday evening's banquet was lovely, followed by two pageants, one put on by Miss Vickland representing the Guild at Nowgong, Assam, the other by Helene Moore demonstrating Follow the Gleam.

MONTGOMERY, WEST VIRGINIA

The Senior Guild has just completed its fifteenth year of successful service and is looking forward to a bigger and better Guild this coming year. We have twenty-six members and our activities have been varied, including Guild Vesper Service, Mother and Daughter Banquet, the play, The Country Cousin, which proved a big success spiritually, filling two White Cross boxes and community work at Christmas time, Sunshine boxes sent to two of our members who are in a sanitarium, and we paid \$110 to our Special Birthday Gift and best of all \$100 of the amount was sent to Headquarters by November, 1930. Every girl who read five books received a Guild Bookmark. We gained 4130 points, and closed our year with a lovely Fifteenth Birthday party.

Wilmington, Ohio

Fortunate indeed is the church that has such a splendid group of young people as has the First Baptist Church,



WORLD WIDE GUILD, WILMINGTON, OHIO

Wilmington, Ohio. Our very successful director of young people's work, Mrs. Albert Snider, who is also the Superintendent of the Primary Department, is the leader of their organizations and is greatly loved by all the young people. She has associated with her, as a teacher and leader of the Heralds, Miss Henrietta Collett, a college student. There are 17 members in the W. W. G., 22 in the C. W. C., and 14 Heralds.

The Guild meets regularly and has most interesting sessions. This last year they used Missionary Heroines as their study book; qualified for the fourth year in the Reading Contest; met their White Cross quota and the missionary quota for forty dollars. They gave three pageants during the year; provided baskets and toys for children at Christmas time; contributed toward other expenses in the church work and provided shrubbery for the church lawn.

Calvary Church and its Guilds

The Guilds in Calvary Church, Washington, D. C., are alive and enthusiastic. The Lucia Greene Chapter, our oldest Chapter, was organized eight years ago and is still functioning actively. It has helped us in starting the seven other Chapters which we initiated last year.

In so large a Sunday school, over three thousand, with highly developed class organizations, it seemed best to add the W. W. G. program to the organized classes. Besides the teacher, each Chapter has a Counselor from the Women's Missionary Society to keep the W. W. G. linked in interest to the Women's Society, the idea, of course, being that as the girls grow older they will naturally join the older Society.

Last spring representatives from the various Chapters with a few of the younger Counselors formed a W. W. G. Council which is developing a W. W. G. Esprit de Corps and gives a working

body through which the Chapters can be reached.

On May 17th they had a Vesper Candlelight service and tea. It was a beautiful devotional service, with a hundred or more girls in attendance and fifteen new initiates. The Woman's Society and Guild sponsors furnished the tea and the girls themselves served it. We are always grateful for the meetings when all the girls are together.

On May 30-31 we had a House Party at Kamp Kalbert, the Y. W. C. A. Camp, 35 miles from Washington. Planning on 35 girls for the week-end, we found ourselves at the last moment with 55 and not nearly enough automobiles for transportation. As always, our Woman's Missionary Society came to the rescue and chartered a bus.

It is never possible to describe mountaintop experiences, and words fail to tell all that was crowded in of happy times and inspiration. Sunday morning at 9:30 we had Sunday school, and the closing session was out on the point under the skies, when I told them of some Worth While Girls I had seen on my trip around the world.—*Frances J. Nickels.*

Columbian Girls' House Party

The annual House Party and election of officers of the Columbian Girls of the District of Columbia was held at Kamp Kahlert, on the West River, in Maryland, September 19-20. There were 35 girls in attendance. Dr. Lena English, of the Women's Hospital in Nellore, India, was our special guest and gave a wonderful talk at our banquet on "Guild Ties in India."

At the morning services Sunday she told us something about the life in India and about her work. She gave a very inspiring message, making us want to do more than ever for the worthwhile cause of missions.



Adeste Fideles

O come, all ye faithful,
Joyful and triumphant;
O come ye, O come ye to Bethlehem;
Come and behold Him
Born, the King of Angels;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, Christ the Lord.

Yea, Lord, we greet Thee,
Born this happy morning;
Jesus, to Thee be glory given;
Word of the Father,
Now in flesh appearing;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, Christ the Lord.

Let Us Adore Him

The joy of this beautiful hymn always fills our souls with exulting praise, but now the strain repeats itself over and over as if this were the time in all history to adore the Christ who came as a baby and lived among us as our friend and brother, and was the Son of God. We do adore Him and we will sing till the remotest nations adore Him with us.

As we endeavor to project our boys and girls into the lives of children in the great stretches of farm lands all over the earth, let us realize that our first endeavor must be to show them



TWO HAPPY JEWELS OF MILWAUKEE, WISCONSIN

Jesus as He is, the one best gift that we have to share with all the world. Only by being filled with His love and His spirit ourselves can we do this. Possibly we need to read the story of His life in the Gospels over and over again. Let us try to read it as if it were a new story to us and then we shall find some new thought in it. Sometimes we may want to read the whole story at one sitting and sometimes just a paragraph. By devotional thinking and by real study let us try this winter to have a deeper spiritual life in Christ Jesus that will more truly picture Him to our boys and girls.

Mary L. Noble.

Miss Phelps Resigns

In the Guild section you will learn of Miss Phelps' resignation. We must all

rejoice with her that she can have these extra advantages and her many friends will wish her every success in her work.

What Is a Robin?

The rural children in our land this year are enjoying the pictures they are getting of the way country children in other lands live and play and think. It is a surprise to them that many still have never heard of God's love and they are finding reasons every day to thank their Heavenly Father that they were born in a Christian land. Some of these boys and girls will be equally surprised to know that some of their common every-day blessings, such as birds, flowers and stars are utterly unknown to hundreds of boys and girls in our



C. W. C. RALLY, ADRIAN, MICHIGAN

crowded American cities. This story is told by Miss Eckermann, a missionary in Brooklyn, New York:

The Italian Baptist Church of the Transfiguration is located in a thickly populated district of Brooklyn. The missionary was teaching the kindergarten a song about spring. When she came to the word robin, she asked, "What is a robin?" To her surprise, a boy answered, "It's a flower," and when she said "No," Louie volunteered, "I know, teacher; it's a man that robs."

An All-Day Conference

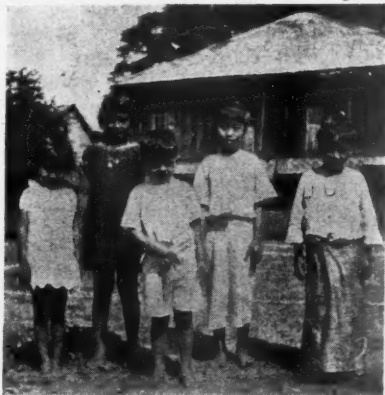
Southern California had a most successful Set-Up Conference this fall. The state secretary planned in the summer a conference for all C. W. C. and children's leaders to be held in Los Angeles October 3rd. Besides the state and district secretaries there were ten Association secretaries present and a large group of leaders who spent the entire day on C. W. C. plans and materials. A full program was printed and sent out by Mrs. B. F. Hamilton, C. W. C. state secretary.



KINDERGARTEN CHILDREN IN TONO, JAPAN

Summer Rally

From Adrian, Michigan, comes a report of a Rally held August 26th, when not only 50 children but 30 adults enjoyed a fine program. The leader, Mrs. Brainerd, writes: "We had a happy meeting and believe much good was derived from it. The people of our church who attended were more than pleased. We only have prayer meeting and Sunday morning preaching services at our church, so whenever there is any spe-



FIVE NATIONALITIES AT HENZADA, BURMA

cial meeting we always try to have every one who can get the benefit of it. The children sang songs, one leader gave a report of the State Crusader House Party and things to do in Crusader work. A young man who is studying for the ministry gave a Bible and a missionary story. He also led in the singing. At the close of the Rally our Crusaders dramatized 'Come to Jesus.' Two of the adults thought they could do Crusader work in their churches."

Another Rally held at Letts, Indiana, also shows how interested even the newest Crusaders are in their C. W. C. work. This report comes from the leader, Mrs. Seaholm: "Our C. W. C. is not a year old yet, but we have been busy. We studied 'The Golden Sparrow' and made notebooks on it. Then last April 25th we held a rally at our

church (Mt. Aerie, at Letts). As we were then the only C. W. C. in our Association, we invited the Juniors of all the other churches, together with a leader, to come to our meeting. We also enjoyed a fine talk from Miss Myrtie Huckelberry, our State C. W. C. Secretary. Our C. W. C. put on a regular program."

A Letterful of Babies

Mokanshan, August 22.

Dear Friends:

As I look out my west window I see away down in the distance a lovely valley surrounded by hills covered with graceful bamboos. The bright green section of rice is divided into little patches that look from this distance about as big as a pocket handkerchief. There is a little village that looks from here like a dozen roofs set right down among the bamboo trees. And I know that in those houses live a lot of little boys, who probably have to tramp all day on a funny sort of wheel that is turned round and round by their tramping and pumps water from the canal into these queer little patches of green rice.

I don't know the boys and girls of this village, but I do know some very dear little Chinese boys and girls in Ningpo. One evening when I went to the gate of our Hwa Mei Hospital there were about six clean little girls smiling up at me so cordially that I wanted to squeeze them every one. The tiniest one especially had such an entrancing smile I just had to caress her. An *ahma* with a big bouncing baby boy appeared in the yard across the road and I said to the three little Ting sisters, "Oh, is that your baby brother?" And they took me over and very proudly showed me their first little brother.

Then the tiny smiler wanted me to come to see her baby brother, too, and so she and her three sisters took me into their house, and their mother, Mrs. Mo, very obligingly went in and got her two-months-old baby out of his bed and let



CHILDREN OF PEIPING, CHINA

me hold him a few minutes. She had four little girls, so you can guess how pleased she was to have a boy.

Seeing how much I loved babies, my tiny guide took me next to Dr. 'Ong's house and upstairs to where Mrs. 'Ong was in bed with a tiny baby girl. Dr. 'Ong went up with us and was just as happy over this little sister for his two sons as Dr. Ting and Dr. Mo were over the little brothers for their little daughters. Wasn't God good to send just the kind of baby each home wanted?

But Dr. 'Ong soon sent my little guide out of the room, for she had just gotten over a serious case of spinal meningitis and he wanted to run no risk of his baby girl taking it. His oldest boy had it as a baby and is deaf and dumb as a result. He is a very bright, lovable little lad, even if he cannot hear or talk.

Aren't you glad they have a fine big hospital to cure children that can be cured so they can play and talk like you do? This spring the city government sent serum to this Hwa Mei Hospital to be injected without charge to every child that would come and let the doctors give it to them. You see they were trying to prevent them from taking this dreadful disease, for they want all their boys and girls to be able to hear and talk. Cordially—Dora Zimmerman.





FROM THE WORLD FIELDS



AT A RECENT meeting of the Evangelistic Committee of the Home Mission Board the work of the Department of Evangelism was temporarily allocated to the direction of Secretary C. S. Detweiler of the Latin-American Department, pending the appointment of an Executive Secretary for the Society. Dr. Detweiler is already active in dealing with the problems and programs of this Department.

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A RECENT LETTER from Rev. F. N. Smith of Yachow, West China, gives the following information about our mission schools there in the spring term of this year:

Kindergarten	59
Girls	208
Pingan Boys, City.....	126
East Suburb, Yachow.....	50
Hill School	112
Nurses' Training.....	3
Bible Training	16

Total 574

During the year 62 new members were received into the Yachow Church.

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"AT THE close of the last school year we had the privilege of baptizing nine of our Navajo children." So wrote Rev. R. B. Teachout, missionary at Keams Canyon, Oklahoma. With the aid of an interpreter he spends much time preaching on the reservation and striving to bring the Gospel message to his hearers in a simple way they will understand. Sometimes they go a several days' trip, put up a tent and tell the old, old story with the use of the stereopticon, which the Navajos greatly enjoy.

★ ★ ★

MR. DELGADO is a Porto Rican who has become a foreign missionary to Salvador. The Baptists are responsible for 1,650,000 people in El Salvador and have no training school for ministerial supply as yet. As a consequence, we have had to send to Porto Rico and to Mexico for two general missionaries. Mr. Delgado is one of them, and is a man of great spiritual power and effectiveness in his ministry. Baptists have in El Salvador 18 churches, with 873 members, and about 17 missionaries.

ON A MISSIONARY tour made by Dr. F. L. Meadows through Oaxaca, Mexico, he found hundreds of anxious persons wanting to hear the story of Jesus and His love. "We traveled along the coast to Salina Cruz," Dr. Meadows writes,

A Faithful Blind Evangelist

Going along the main road a couple of miles, and climbing to a high tableland, we turned to the right and followed a narrow, muddy path between well filled rice paddies. It was nearly dark. Finding myself in danger of being dropped in the mud by my three chair-men, I left my chair and skidded along as best I could. The call of the wild duck broke the chilly silence as they sought their evening meal on these flooded spaces.

To one unaccustomed to the land and the people it would have seemed dreary indeed. Not so to me, far from it; for indeed this spot seemed to me like holy ground. We were to spend the night in the community where one of our most faithful evangelists has spent his life.

During his last years he was almost blind. But before blindness had overshadowed him he had stored his memory with large portions of God's Word, so that when the days of darkness came he was not without the Light of Life. As he preached, the words of Scripture came from his lips like water from an everlasting spring. The helper accompanying me is among the fruits of this man's life. His home is in this very neighborhood.

That evening after a good Chinese meal we held a service in one of the homes where more than 50 men, women and children gathered to listen to the gospel message. This blind evangelist has made a wonderful impression on his own community and among his own neighbors.—*F. N. Smith, Yachow, West China.*

"and returned by Tehuantepec and San Jeronimo as well as many other large towns, and in not one of them found any signs of evangelical work. This field is absolutely ours except for the little Nazarene Church at San Jeronimo. The pastor does not go to other villages. Many people asked us to stay longer with them. They wanted more of the Bible explained to them. Not a few asked that I send them a preacher, for how can they understand if the Scriptures be not expounded unto them. It was, indeed, a cause of sorrow to me not to be able to tell them, 'Yes, on such a date I will have a man here, and he can stay two weeks preaching for you every night.'"

★ ★ ★

CONSTRUCTION of the new Atlanta University \$300,000 library is under way. Miss Charlotte Templeton, the new librarian, has begun the work of reorganizing the libraries of Atlanta University, Morehouse College and Spelman College, and planning ways of making the new library serve not only these institutions, but also Clark University, Morris Brown University, Gammon Theological Seminary and the general public.

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SPELMAN FRESHMEN are introduced to college work with an interesting Freshman Week program. The purpose is to give the new student a proper perspective and to help her to adjust herself to college life. The program includes physical examinations, health talks, suggestions on how to study; discussions of proper dress and the use of money. An opportunity is given for students to become acquainted with teachers and each other, and games and other informal gatherings relieve the periods of hard work.

★ ★ ★

THE NAVY CHAPLAIN is a foreign missionary as well as a home missionary, and his field is world-wide. The chaplain at the Philadelphia Port during six months of service reports ninety-seven confessions of men representing thirteen countries and twenty-two states. A list of the former is interesting: England, Ireland, Canada, France, Poland, Brazil, Panama, Malta, Philippines, Italy, Porto Rico, Honduras, Iceland.

Rev. Charles R. Shepherd returned to Chung Mei Home, Berkeley, California, this fall after a happy summer spent in visiting boyhood scenes in England. To his joy, he found that the staff and boys of the Home had "carried on magnificently" during his absence. A merit system for deportment had been in effect, and although the grading was strict, forty of the boys made a grade of more than 80%, while quite a number made 90 and 95%, and thirteen the full 100%. Of such a record Chung Mei may be justly proud. This year five of the boys are in high school, seventeen in junior high, while forty are in the elementary grades.

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DR. AH PON, a Chino-Burman whose parents were baptized by Dr. Judson, is holding the station of Mongnai while the missionary, Dr. Gibbens, is on furlough. He is as keenly interested in the evangelistic side of the work as he is in the medical. Dr. Ah Pon has taken the place of missionaries at Kengtung, Namkham and Taunggyi at different times.

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A SEWING CLASS for girls and young women has been organized by Mrs. W. C. Osgood in Santipore, Bengal-Orissa. The class is limited to the most needy girls and women and they are doing handkerchief work in the hope of bringing in a little income in this exceedingly hard year. Mrs. Osgood is having to limit the number in attendance, as she must give some time to language study and to other things which demand the attention of a missionary's wife.

☆☆☆

The Hebrew Christian Center in Buffalo, named The House of the Prince of Peace, stands for a varied service. In spite of limited resources, food, clothing and work are supplied to needy folk. Some of the leading physicians of the city cooperate in giving medical assistance. Welfare work is carried on for the children in organized classes and clubs. The two vacation Bible schools maintained last summer were among the most successful in the city. These activities are subordinate to the main objective to which the workers are committed. "Jesus is the Christ" is the message they proclaim, through systematic visitation in the homes, distribution of tracts, regular Bible classes, and frequent services in the mission building. Open-air evangelism is carried on extensively during the summer months.



A LITTLE NEW AMERICAN

FREDDIE FERRARI, TWO-YEAR-OLD SON OF A PORTO RICAN FATHER WHO CAME TO THE UNITED STATES TO MAKE A HOME FOR HIS FAMILY

Encouraging notes come from the Baptist Community House in Dayton, Ohio. The Hungarian Mission, which was found to be lagging in attendance and interest two years ago, has been revived, new members have been added and new zeal noted in the congregation. Others besides the Hungarians are making a claim upon the Center. A request has been received for English-speaking service on Sunday. A Girl Scout Troop has been organized.

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THE AMERICAN BAPTIST Mission School at Myingyan, Burma, was renamed in August and will henceforth be known as the Case Memorial School. Rev. Brayton Case of Pyinmana, son of Rev. and Mrs. J. E. Case, in whose memory the school was named, gave a brief history of their work in Burma. The Commissioner from Mandalay and the Deputy Commissioner from Myingyan were among the guests. The ceremony was held in front of the mission house and the Sunday services were held in the hall.

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THE KINGDOM of God Movement in Japan is gathering momentum, according to the report of Dr. William Axling, Secretary of this great evangelistic movement. Of the total number of Protestant churches in Japan (1800) more than 1200 are now participating, showing that the churches of the Empire

are back of it to a marked degree. Thirty-one training institutes for workers have been conducted during the past six months. Twelve denominations have been represented in them. These institutes train lay workers for aggressive and effective participation.

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PRESTON INSTITUTE, a teachers' training school for men for the Deccan, India, is now temporarily located at Secunderabad. It is hoped that land and buildings for a permanent site will soon be obtained at Jangaon, a place better fitted for such a school. Rev. Frank Kurtz writes that it is now conducted in connection with the Nizam's government and follows the Government curriculum. Our mission has no other training school for teachers in this area and it is essential that definite action concerning the future of this institution be taken. It is deemed unwise to have our Christian teachers trained in Mohammedan schools. Christian teachers are in real demand in many positions.

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Dr. Bruce Kinney reports that several Bacone (Junior) College boys and girls graduated from standard colleges this year. Redlands graduated two, William Jewell one, Denison one, Ottawa one, and Elmira one. Oklahoma has nine standard junior colleges. Eight are tax-supported white schools. The ninth is our own Bacone for the Indians. It should be a source of gratification to all interested in the advance of the Indian to know that in June, 1930, the Bacone Debating Team of the Junior College Association of Oklahoma won first place.

☆☆☆

A colporter-missionary working in the Northwest reports eight converts baptized during August. One of these was a girl who worked in his home for a short time last December, and while there gave her heart to Christ. Upon leaving to return to her own home, which was in a community without church or Sunday school privileges, she begged the missionary to visit them there to preach. He promised to do so in the spring. When he went the middle of May, he found the girl had told the people about him and that they had been watching for him for weeks. The colporter made a house-to-house visitation, announcing preaching service on Sunday, when 41 greeted his appearance in the little schoolhouse. That afternoon a Sunday school was organized.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON

The Forum Turns Over a New Leaf

This is moving day in the Methods Department. In anticipation of the time-honored date for leaf-turning and good resolutions, the Forum Conductor is shifting her portables into a neighboring "sanctum" where planning and program-making will proceed as before. Reminiscences are in order, especially as the Conductor looks back over previous leaf-turnings—something like twenty of them—since she entered the family of *MISSIONS* as a pinch-hitter and stayed as a contented member. It has been an educational experience to be responsible for even one page in a missionary magazine which in style, composition, illustration and editorship held first rank among similar denominational publications. Faithful to the same major emphases throughout, it has kept pace with the changing order and improved its contents with each passing year. What wonder, then, that the Open Forum and the mission circles for which it afforded expression followed suit in a modest way! In the early days, the Conductor had reason to regret her lack of qualification for dental surgery, so difficult was it to extract tried-and-proved-good plans from the constituency. And too often when programs and year books were submitted, they proved as much alike as Ford cars and as stereotyped, foreordained and predestined as certain old Calvinistic theology. An opening hymn, a chapter of Scripture and a prayer of which "when-one-or-two-are-gathered-together" was the usual keynote, a couple of papers, a poetic reading or recitation and the closing hymn—ordinarily the excellent injunction to "Work for the Night is Coming." Those were the days of Faithful Traditionalists (otherwise known as "the faithful few") and of missions presented not as an inestimable privilege but a duty in obedience to a command. Then after a period of intellectual growing pains when the Conductor's mail was heavy with rebukes faithfully administered because she dared present dramatic sketches, dialogs, impersonations and other sinful near-theatricals, there has emerged a regime in which every purposeful vehicle of expression deemed wholesome



MRS. ESTELLE SUTTON AITCHISON

and stimulating to normal folk outside of the missionary meeting is put at the disposal of the program committee. We are yet far short of the ideal by which information is at once implemented with deeds, and wisdom, both for planning and doing, is always sought from the Highest; but at least we have erased the boundary line between spiritual and secular and entered an order where one need never park her brains—or even her funny-bone—at the door of the missionary meeting.

The Conductor had the unique privilege of attending a summer missionary assembly in a sister denomination at which the teacher of methods exploited, among other plans, four years' issues of *The Open Forum* (to which she gave free credit) and saw several hundred non-Baptist women eagerly filling their note books with programs and devices the readers of *MISSIONS* had been sending in. (The Conductor promptly took her tolls in notes on excellent methods that had been made up or borrowed elsewhere, thankful that there was no copyright on missionary devices.) Let us go on creating, not for ourselves but for the good of the whole band of workers. It is in this mood that the Forum Conductor herewith moves into an interdenominational "sanctum," prepared both to give and to take among

her old friends in the family of *MISSIONS*, to advance the only cause that will ever redeem humanity from its present muddle. So let there be no crepe-hanging on either part, but only a cheery god-speed and a mutual hanging-out of latch-strings!

A Highly Valued Service

BY HOWARD B. GROSE

Mrs. Aitchison has told us of her retirement from *MISSIONS'* Open Forum of Methods, which she has conducted with such conspicuous freshness, originality and skill for many years past. She describes it as "shifting her portables into a neighboring 'sanctum' where planning and program making will proceed as before." This is as it should be, and I congratulate the neighboring magazine to which she goes. But I cannot allow her to go without some payment in grateful thanks, which is the sum of what she has received in all these years. This has been her missionary contribution to the cause she loves, and a large contribution—quite beyond ordinary computation. But I could appreciate it, realizing the spirit and the real heroism with which month after month, suffering much at the hands of many practitioners whose efforts were honest but futile, this noble woman had prepared the "copy" which she designed to stimulate interest and arouse the women in the churches to make the missionary programs and plans rich in interest and of a quality of brain and heart needing no apology.

I have recognized the high character and original quality of this work, and thousands of women, not all Baptist, have joined me in that, so that when the editor of the *Missionary Review of the World* cast his glance about, coveting the best gifts, he naturally made his enticing proposals. We congratulate him on this accession to his staff; and our good will and wishes attend her, with a debt of gratitude for the years of service which she has so generously contributed.

The Open Forum in *MISSIONS* will have a new conductor in January—Miss Elizabeth Fensom, of our Baptist Literature Department at headquarters. Miss Fensom was recommended to us by Mrs. Aitchison. She has had extended experience, is deeply in sympathy with the aims and ideals of the Forum, and we anticipate for her a relation that will be greatly to the profit of the denomination. So it is "Hail" to her as I say "Farewell" to our long-time and estimable Forum director, Mrs. Aitchison.



BAPTIST YOUNG PEOPLE'S RETREAT AT DUNKIRK, NEW YORK

Baptist Young People's Retreat

The annual retreat sponsored by the Baptist Young People's Council of Buffalo and vicinity was held at Dunkirk, September 12-13. The theme was Modern Youth and Jesus' Ideals. On the first day the principal address was by Prof. Lewis Kaiser of Colgate-Rochester Divinity School on Jesus the Ideal. The devotional meetings were led by Miss M. Beck on Jesus' Ideals applied to association with others, and by Mr. W. Milligan on Jesus' Ideals applied to Christian Character. All these brought out vividly that our Master's teachings are not merely to be admired but emulated in our daily lives. Three discussion groups intensified this feeling. Saturday's final session was given to games under expert leadership. Sunday morning had a sunrise service full of inspiration. This was led by Mr. D. Smith, followed by a devotional service led by Miss C. Linder, who spoke on Jesus' Ideals applied to missionary enterprises. After further devotional services came the church service with sermon by Rev. F. G. Reynolds, who spoke with impressive power on Jesus' Ideals. In the afternoon devotional services were led by Mr. W. Anderson, with Life's Situations as topic, and Miss V. Cox, president of the Council, whose theme was Jesus' Ideals applied to the whole life. There were two

meetings of the discussion groups, with their findings, and a thrilling consecration service led by Prof. Kaiser. An interesting pantomime entitled "My Faith Looks Up to Thee," by the girls from South Buffalo, was part of this service. The two days brought physical and spiritual benefit to the 60 persons in attendance throughout, and also to the 30 others who took part in the second day. The verdict was unanimous that this was the best retreat yet held, and the young people went back to their home groups determined to make the coming year prominent as a banner year. The retreat owed much to the untiring efforts of Mrs. W. Milligan and her able committee.

Note: For this report of the Retreat, necessarily condensed, we are indebted to Mr. William Anderson, vice-president of the Buffalo Young People's Council. —Ed.

Pictures Wanted for Chinese Children

Mrs. Jacob Speicher, who since the death of Dr. Speicher has helped carry on the work at the Swatow Christian Institute in Swatow, South China, has need of quantities of mounted pictures. She wonders whether readers of *MISSIONS* could not supply these. We quote from her letter:

I wonder if I might ask *MISSIONS'* readers for mounted pictures. I have such a demand for pictures, but at present no supply to meet it. Christmas will be here before so very long, and I have several hundred children to care for at that time. There are many pretty pictures on the covers of magazines and in magazines which, if mounted on paper, would help us to meet our need. It is too bad to have so many of them go to waste, when by a little effort we

could use them to good advantage. No money value should be put on them in mailing and then there would be no duty to pay. Post cards (pictures) with the writing covered are also acceptable, for we can use many of those also. They will be appreciated and well used.

Free Copies of "Overseas"

A small quantity of the 1930 edition of *Overseas*, published by the two Foreign Mission Societies, is now available for free distribution among pastors who may desire copies. Applications should be sent to Secretary W. B. Lippard, 152 Madison Avenue, New York, specifying that the 1930 edition is desired rather than the new 1931 edition which has just come from the press. The new issue is distributed at the regular publication price of 50c per copy.

This Is What Helps

In the handsome Calendar of the First Baptist Church of Glens Falls, N. Y., Dr. Philetus H. McDowell, pastor, for Sunday, October 11, was this fine commendation of *MISSIONS*:

WANTED: SUBSCRIBERS FOR MISSIONS

In the school of Christian character, the reading of religious literature is a required course, and any course in religious education must include a study of the great missionary work of our denomination.

*No periodical covers the details of our present-day adventures in this field in such a concise and entertaining form as does *MISSIONS*. Among the more interesting features in the current number is the beginning of "The Diary of the Covered Wagon" which will be continued as the caravan follows the pioneer missionary trail across the continent.*

*The subscription price of *MISSIONS* is one dollar a year. Sign for this magazine today with Miss Fannie Herrington and become a missionary-educated Baptist.*

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The attention of pastors is called to the announcement by the Prince George Hotel on page 699 offering special rates to clergymen. Any Baptist coming to New York for a brief visit or for an extended stay during the winter months will find the Prince George a modern, comfortable, first-class, reasonably priced hotel. It is situated only four short blocks from Baptist headquarters. It has long been the hotel headquarters for members of Baptist boards holding meetings in New York.

Worthy of Imitation

Mrs. W. P. Whitney, of Oshkosh, Wisconsin, writes:

"We have set a goal for a 100 per cent. increase in subscriptions to *MISSIONS* for Wisconsin for this year and are urging the secretaries to work toward it."

Around the Conference Table (Continued from page 686)

ardship in the home must be accompanied by example as well as precept, and in the teaching of worship this principle must be kept in mind.

The stewardship of time calls for the Sabbath Day to be the separated portion of each week—God's rich gift of rest in a world of stress and strain. Here again the stewardship teaching should be by example and joyous living. God's Day, the best of all the week! Time for service in the home, the church, the community and state, aye, and in the world through the great missionary task of the church. Time for recreation, for development of mind, for fellowship one with the other and with our friends, and taking account of the stewardship of the influence of the home and its hospitality, all worked out in partnership with Him, whose we are and whom we serve.

Stereopticon Catalog and Bargains

The new stereopticon lecture catalog, containing a list of the stereopticon lectures, motion pictures, hymn sets, a statement about projection apparatus, curios and exhibits, is ready at the state and city mission offices and literature bureaus for distribution. It lists a number of new lectures and tells where they may be had. Churches are urged to order the lecture they desire from any depository that has it. The catalog this year is combined with the literature catalog. Secretary Harry S. Myers reports that the use of stereopticon lectures, hymn sets and motion pictures from our stereopticon depositories was larger by several hundred last year than in any other year. The department is now prepared to furnish a few new stereopticons at \$18.50 each. These are bargains. Order from the Board of Missionary Cooperation, 152 Madison Ave., New York. This is a splendid opportunity to get a real bargain.

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Question Box Contestants, Attention!

Please read carefully the rules below the Question Box and note that this year's contest closes *January 1, 1932—a month earlier than in previous years. Answers received after that date will not be eligible for a prize.*

No 1930 answers can be credited on the 1931 contest. Send in answers for eleven issues, January to December, 1931, inclusive.

Answers should be worked out individually. Where two or more in a group work together only one prize will be awarded.

Only those having correct answers to every question in each of the eleven issues are entitled to a missionary book, selected by us. For 16 correct answers each month a year's subscription to *MISSIONS* will be awarded. Those entitled to the missionary book may receive a year's subscription instead of the book if they desire.

Why not send your prize subscription to a friend who does not now read *MISSIONS*? And then—send in your own subscription! *A fine opportunity for real missionary service!*

Again, please read the rules carefully, and send in your answers *before January 1, 1932.*

Foreign Mission Chronicle

SAILED

From San Francisco, August 28, on the *President Hoover*, Miss Marion Stephens, M.D., to South China.

From Boston, August 30, on the *Britannic*, Miss Olive Hastings, to Liverpool; from Marseilles, September 19, on the *Kemmendine*, for Burma.

From Los Angeles, August 31, on the *President Monroe*, Miss Sigrid Johnson, for South India.

From Los Angeles, August 31, on the *President Monroe*, Rev. and Mrs. M. Vincent Young, to Penang; from Penang, October 16, on the B. I. Steamer, for Burma.

From Seattle, September 5, on the *President Jefferson*, Miss Marguerite Everham, M.D., for South China.

From Seattle, September 5, on the *President Jefferson*, Miss Ada Nelson, to West China.

From New York, September 5, on the *Scythia*, Rev. and Mrs. A. C. Davis, to Liverpool; from London, September 19, on the *Morvada*, for Assam.

From New York, September 5, on the *Scythia*, Dr. and Mrs. W. Werelius, to Liverpool; from London, September 19, on the *Morvada*, for Assam.

From New York, September 8, on the *Excalibur*, Rev. and Mrs. C. E. Chaney, to Naples; from Marseilles, October 3, on the *Bhama*, for Burma.

From Los Angeles, September 6, on the *President Jackson*, Miss L. J. Crawford, to West China.

From New York, September 11, on the *Samaria*, Rev. and Mrs. E. C. Brush, to Plymouth; from Liverpool, September 26, on the *City of Nagpur*, for Bengal Orissa.

From New York, September 11, on the *Samaria*, Rev. and Mrs. F. P. Manley, to London; from London, October 3, on the *Mulbera*, for South India.

From New York, September 11, on the *Samaria*, Mr. and Mrs. J. B. Money, to Plymouth; from Liverpool, October 9, on the *Sagaing*, for Burma.

From San Francisco, September 11, on the *President Jackson*, Miss Olive Buchner, to the Philippine Islands.

From San Francisco, September 11, on the *President Jackson*, Miss Marion Criswell, M.D., to West China.

From New York, September 16, on the *President Roosevelt*, Dr. and Mrs. J. A. Ahlquist and four children, to Plymouth; from Liverpool, September 26, on the *City of Nagpur*, to Bombay; for Assam.

From New York, September 19, on the *Dresden*, Rev. and Mrs. G. J. Geis, to Bremen; from Genoa, October 14, on the *Saarbrücken*, to Colombo; from Colombo, November 9, on the *Yorkshire*, for Burma.



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From San Francisco, September 18, on the *President Van Buren*, Rev. and Mrs. Joseph Taylor, to Honolulu; from Honolulu, October 1, on the *President McKinley*, for West China.

From New York, September 19, on the *Laconia*, Rev. and Mrs. J. W. Cook and son, to Liverpool; from London, October 3, on the *Mulbera*, for Assam.

From New York, September 19, on the *Laconia*, Miss Elsie Larson, to Liverpool; from London, October 3, on the *Mulbera*, for South India.

From Boston, September 20, on the *Laconia*, Miss Melissa Morrow, for Liverpool; from London, on the *Mulbera*, October 3, for South India.

From Los Angeles, September 20, on the *President McKinley*, Rev. and Mrs. L. C. Hylbert for East China and Rev. and Mrs. D. F. Perron for the Philippine Islands.

From San Francisco, September 25, on the *President McKinley*, Dr. and Mrs. F. W. Goddard, for East China.

From Vancouver, September 26, on the *Empress of Russia*, Dr. and Mrs. W. R. Morse, for West China.

From New York, September 29, on the *Aquitania*, Miss Charity C. Carman, to Southampton; from Marseilles, October 17, on the *Sagaing*, for Burma.

From San Francisco, October 1, on the *Chichibu Maru*, Miss Maza Evans, to Japan; later to Assam.

From New York, October 3, on the *Cameroon*, Rev. P. A. MacDiarmid and two children, to Glasgow; from Antwerp, October 20, on the *Thysville*, for Belgian Congo.

From New York, October 9, on the *American Banker*, Miss Linnie Holbrook, to London; for Assam.

From New York, October 10, on the *Baltic*, Rev. and Mrs. S. H. Richard, Jr., to Liverpool; from Liverpool, October 23, on the *Amarapoora*, for Burma.

ARRIVED

Miss Elizabeth Knabe, of Shanghai, East China, in Vancouver, June 20.

Mr. and Mrs. H. F. Stuart, of Iloilo, Philippine Islands, in San Francisco, June 30.

Rev. and Mrs. C. R. Marsh, of Secunderabad, South India, in New York, June 26.

Miss Lena English, M.D., of Nellore, South India, in New York, June 29.

Miss Fannie J. Holman, of Nellore, South India, in New York, June 29.

Mr. and Mrs. A. T. Bawden, of Shanghai, East China, in San Francisco, June 30.

Mrs. Henry Huizinga, of Shanghai, East China, in San Francisco, July 4.

Rev. and Mrs. E. B. Roach, of Promé, Burma, in New York, July 6.

Miss Bertha E. Davis, of Sagaing, Burma, in New York, July 6.

Mr. Lewis Smith, son of Mr. and Mrs. H. W. Smith, of Rangoon, Burma, in New York, July 20.

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Miss Mary D. Jesse, of Sendai, Japan, in New York, September 21.

Mrs. L. A. Brown, of Vanga, Belgian Congo, in New York, October 5.

Rev. Henry Huizinga, of Shanghai, East China, in New York, October 5.

Miss Alice Jorgenson, of Vanga, Belgian Congo, in New York, October 5.

Miss Helen Raff, of Vanga, Belgian Congo, in New York, October 5.

DIED

Miss Alta O. Ragon, of Rangoon, Burma, in Moulmein, August 31.

BORN

To Dr. and Mrs. R. E. Stannard, of Ningpo, East China, a son, September 4.

APPOINTED

Mr. and Mrs. James B. Money, reappointed, at the April meeting of the General Society, in New York.

Rev. and Mrs. Donald F. Perron, Rev. Bruno H. Luebeck, Mr. and Mrs. W. H. Cummings at the May meeting of the General Society in New York.

Rev. and Mrs. M. Vincent Young and Rev. and Mrs. John W. Cook, at the June meeting of the General Society in Kansas City, Mo.

Mr. Burl A. Slocum, at the September meeting of the General Society, in New York.

MARRIED

Rev. Alfred C. Davis and Miss Lola M. Anderson, of Kansas City, Mo., in Kansas City, June 2.

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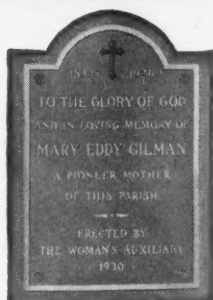
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